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## THE HIGH SCHOOL OF THE TWENTIETH CENTURY.

FROM certain approved tendencies in the high-school education of today we may, in some degree, forecast the high-school education of the future. It is plain, to begin with, that the broadening of the horizon of human knowledge will still further widen the scope of the high school. With the greater attention to the individuality of students characteristic of all educational advance, this means still greater range of elasticity in courses of study, with still further diminution of prescribed work. It will clearly appear that there is no reason why a group of young men and women of the same age should take the same studies, or that, even in secondary instruction, there is any one subject which is for all persons and at all times fundamental to mental development.

The tendencies of the day indicate a far wider extension of public education. This will involve education for the trades, for the arts, and for business. The democratic high school must provide for all of these. It is not desirable to break up the high school into special schools for various purposes. The high school should provide for all needs which it can properly meet and place them all on the same official level. The high school covers roughly four years of the time between the ages of twelve and eighteen. For the needs of students of this stage of development it should provide thoroughly, regardless of the claims of the higher public school or college which should follow after.

The high school should not be primarily a preparatory school. It should work out its own problems in its own way. It is easier

for the college to adapt itself to the high school than for the high school to fit itself to the traditions of the college. Where these traditions are founded in reason, the high school will naturally consider the matter on its merits. Where the requirements of the college are founded on tradition, the easiest way to break with tradition is to ignore it.

There is no inherent reason why the high-school period should be one of four years. The length of the period should fit the real demands. There should be no strongly marked dividing line at either end of it. At present going to college means an accession of self-dependence. With most students it means going from home for the first time. With many it means going from the instruction of women to that of men. But these conditions are not universal nor necessarily permanent.

Early in the high-school course the student should begin to differentiate his work, under the advice of the teacher, and in accordance with his ability, with the desires of his parents, and with the character of his interests. At the same time a certain number of subjects, as English and science, should be accessible to all.

With the growth of the city high school, much of the work now considered as of college grade will be attempted by it. This is well, with proper teachers, though to boys of eighteen there is a distinct educational advantage in getting away from home, especially in breaking the local ties and "putting away of childish things."

The high school of the future will be judged more and more by the results of its work. Its matter and method will be subjected to the keenest scrutiny. Its course of study at present is largely the result of accident and of tradition. Each subject contained in it must show its credentials by the results on the student. Effectiveness rather than knowledge should be the aim in education. A sound education should disclose the secret of power.

Professor David Scott Snedden, to whom the writer is indebted for various suggestions, gives this analysis of the aims of high school education:

Education should fit for individual and social usefulness. To this end the child ~~should have opportunity and incentive for~~ physical development, for the development of his vocational possibilities, for the development of the force and habits essential for social living, for the development of aesthetic possibilities, and

for that discipline of the mind which it is sometimes claimed is independent of these several activities.

At present it is not clear that the disciplinary studies actually give training in clear thinking, or that the æsthetic studies actually lead to the enjoyment of worthy literature or noble art. It is claimed that the social aim of secondary education is to fit for civic and community life. But if this is the case, we are not doing much that points in that direction, nor is it clear that with our "culture studies" we are actually promoting culture. What we should do I shall not pretend to say, but this is evident, that the twentieth century will be inquisitive as to these matters and will adjust them, not to accord with a theory, but to bring about results. In the same fashion, it has never been apparent that the current religious teaching was an effective instrument in social education. To the extent that it can be shown actually to develop character, religious training will have a place in the high-school curriculum; but its nature, purposes, and results will be subjected to the same keen scrutiny which will be applied to other features of high-school education. There will be no use of public funds to promote education in the interest of any religious organization or group of organizations.

As implied above, there is needed in high school and other educational practice a scientific examination of what is meant by "mental discipline." Much of our educational practice at present rests on the tacit theory that when the child is obliged to exert himself strenuously in a limited field, he thereby acquires power in all fields. For generations it has been believed that the pupil who drilled on Euclid had his "reasoning powers" so developed that they would be serviceable in any field demanding reasoning. So Latin is justified largely because it encourages linguistic and other forms of exactness. This doctrine, which underlies so much of the traditional curriculum of the high-school and early college years, has so little support from common-sense and psychology that the coming administrators of the high school will be obliged to examine it very critically.

In view of the uncertainty last mentioned, many educators are inclining to believe that the best material for the high-school curriculum is that which makes a direct appeal to the pupil as being worth while, and which is taken by the pupil because it is felt to be

worth while. In this direction lies a great advantage of science study. It is a contact with real things and may be directly related to life. In like fashion, those forms of school work which tend to bear directly on vocation—manual training, commercial work, etc.—may have a very decided educational value in the hands of teachers who know how to realize its possibilities. There seems to be no doubt that the next half-century will see a very marked development of demand for this work and appreciation of its educational value. But any such development will demand a careful study of educational aims, means, and methods.

If the development heretofore noted is to take place, it is evident that the twentieth century will demand that the teacher of the high-school pupil should be carefully prepared for his work. In the first place, he will be required to have a thorough knowledge of his subject-matter. He must know how to use that subject-matter as an educational means rather than as an end. To be able to utilize subject-matter effectively as a means of education, the future teacher must have a knowledge of children—such a knowledge as will enable him to appreciate the general processes of mental development, and to diagnose, as the physician might, individual peculiarities. Since the program will give great flexibility, and since each teacher will be largely the advisor and leader of pupils, this capacity for individual diagnosis will be in great demand. A part of this equipment, or rather the basis for it, will come from the study of psychology; but mainly it will be acquired as the physician acquires skill in diagnosis—in the clinic, in the hospital, and elsewhere, at first under competent direction. There can be no satisfactory substitute for such apprenticeship, if the teacher is not to make his first years wasteful to the pupil. Moreover, the high-school teacher must be saturated with the higher ethics of his profession. This can be acquired only by seeing his work in its larger relations. Out of all this will grow methods of teaching, the crystallized results of experience. The method does not depend primarily on the subject-matter, but on the children to be educated and the purpose of their education. Method must be learned in the laboratory, and the sole laboratory of the teacher is the schoolroom. The character, the ability, the training of the teacher is the most important factor in secondary



education, and in this regard each year of the twentieth century will show an increase of discrimination. "It matters little," so Emerson once wrote to his daughter, "it matters little what your studies are; it all lies in who your teacher is."

DAVID STARR JORDAN.

LELAND STANFORD JUNIOR UNIVERSITY,  
California.

## AN EXPERIMENT IN HIGH-SCHOOL ENGLISH.

LEST my title seem to promise simply an account of the vagaries of a teacher tired of the beaten track, let me define the sense in which, in the following discussion, I use the term "experiment." By an experiment I mean the continuous test of a theory devised to meet known conditions, and based on known principles of teaching.

The conditions on which my problem is based are those resulting from the literary taste—or lack of taste—of high-school children, as statistically studied by me two years since, in an article in the *SCHOOL REVIEW*.<sup>1</sup> The twenty-five hundred pupils included in my statistics showed that they "lack subtlety, complexity of interest, minute insight, and the sense of form; and consequently they do not relish these qualities in books. Their interest is always in content rather than in style; in the direct story, rather than in one to any degree satiric or symbolic. They do not care for the attempt of one man to interpret the ideals of another, nor for experiments in rhetorical art." Boys throughout the high-school period are romanticists, who are growing to see their ideals in the world immediately about them, tending thus to an interest in realism; while girls show no marked preference for either realism or romance. Furthermore, boys and girls have a common meeting-ground in books rich in both feeling and incident. These results sound like accepted commonplaces of English teaching; that they are not accepted is shown by the list of books prescribed for the admission requirements to colleges. A study, again statistical, of the Freshman class at Harvard with reference to these books showed that many, if not most, of these books are quite beyond the range of high-school pupils' intelligent interest, because they presuppose a vastly wider knowledge of the world, and especially of literature, than the high-school pupil has attained.<sup>2</sup>

Here, then, lies our problem: Can we early in the high-school

<sup>1</sup> ALLAN ABBOTT, "Reading Tastes of High-School Pupils," *SCHOOL REVIEW*, October, 1902.

<sup>2</sup> ALLAN ABBOTT, *Education*, October, 1901.

course greatly extend this apparently narrow range of our pupils' literary experience and literary interests? Can we make it include interest in realism, in character-study, in the personality of the author, in versification, in style as such, in form as well as content? Can we discover a more effective plan for doing this than the present customary practice of taking up successively some six or more "school classics" yearly, and studying them and their footnotes and their appendices?

Such a plan I believe to be not merely discoverable, but practicable, if we are willing to discard certain school-room conventions, especially the formal recitation and the daily mark. We can thus gain time to make our pupils read very widely, for enjoyment, for culture. The familiar doctrine of interest—in its educational sense—will be seen to be at the bottom of this plan. The pupils must be interested in many books; in books in general. They must be brought into the same attitude toward the makers of literature that grown-up lovers of books have; the same attitude which they themselves have toward entertaining books of the day. Such an interest need not by any means be identical with the teacher's interest. We who have specialized in English are prone to forget that the average man of culture—still less the average schoolboy—cares little for the technical discussions that interest students of philology. Who even of us would buy a set of George Meredith with footnotes, however much they might be needed? And frankly, would not the charm evaporate from Herrick and Dekker, from Aldrich and Miss Jewett, if they were bound uniform with the arithmetic and stamped "school classics?"

To reproduce for our pupils, then, conditions that secure the interest of the non-professional book-lover, we must first banish the school edition. Starting with books—real books—we must plan a book orgy, such as any book-lover would enjoy; in other words, we must seize the hours that our pupils will spend reading Henty or Corelli, and fill those hours with reading—for fun—books that we suggest. But here comes the real difficulty. If the world of literature were made up of *Ivanhoses* and *Treasure Islands*, all would be simple; but our task, we remember, is to broaden, to extend as widely as possible, the interest of our pupils, so that they will come

to read for fun books that last year they would barely have read under compulsion.

And here to our aid comes psychology, with her overworked handmaid apperception. The possibility of our success is conditioned on this, that we start from a point where we are sure of the whole heart of our pupils, and lead them step by step farther afield, always linking what is new to what they have previously enjoyed, by means of some interest that the two books have in common, and that the pupils themselves have been made to feel.

The start is obviously romance; the *Talisman*, say, or *Kidnapped*. All enjoy plot; let them study plot, then, and see how a good storyteller weaves the threads of his story together. But shortly they will evince a willingness to talk of character; was Sir Kenneth justified in leaving the standard? The step is then short from a discussion of the relative vividness of Scott's heroes and of his minor characters; and then we are ready to take some book in which minute character-study is a chief feature; something bright and entertaining—say, *Cranford*. We have thus bridged the gap between romantic and realistic novels; it is not beyond hope that, with sufficient attention to our transitions, we may include many more various literary types. The secret of introducing each new method or aim is to make the class understand the attempt, in that direction, of some already familiar writer. Let them, through him, comprehend the nature, the difficulty, and the real interest of the problem; then turn to some other author famous for success in this very thing. Let them at the same time try their own hands at the problem; not that they may hope to produce good plots, genuine characters, musical or even correct verse, but that they may realize just what the problem is, and have due respect for the great men of the world of letters who can solve it.

Based on the foregoing theory, I have for the last two years taught experimentally in the Horace Mann High School a course in second-year English which I may name "Literary Types." In the following summary I have given the work of the first couple of months in full detail, to show the method of handling these rather vague subjects, and of applying the method above referred to in the theme-work; the greater part of the course is summarized much more briefly, as the general method is the same throughout.

## LITERARY TYPES.

## I. The Novel—(A) Romantic.

1. Class reading, on which discussions are based: Scott, *The Talisman*.
2. Outside reading—two of a list of thirty good romances, which are kept on the reserved shelf of the class, in the library: Scott, Cooper, Hawthorne, Dumas, Stevenson, etc.
3. Recitations (informal lectures, reports from class, questions back and forth, leading each day to definite results to be recorded in the notebook).
  - a) Fundamental difference between romance and realism.
  - b) Romantic incidents, and how to tell them.
  - c) Plot: unity, point of view, movement, dénouement.
  - d) Plots of various novels discussed.
  - e) Background of romantic novels.
  - f) Backgrounds for special romantic incidents.
  - g) Romantic character; the hero as a type.
  - h) The heroine; the villain.
  - i) Minor characters; better drawn by Scott than major.
4. Themes (assigned weekly, after discussion of the technical point involved).
  - a) Tell an incident from *The Talisman* not discussed in class.
  - b) Outline the plot of a romance other than *The Talisman*.
  - c) Describe an original background that suggests romance.
  - d) Sketch a character from your outside reading.

## II. The Novel—(B) Realistic.

1. Class reading: Mrs. Gaskell, *Cranford*.
3. Outside reading: any two novels from as varied a list as possible, ranging from Aldrich and Miss Alcott to Thackeray and Miss Austen, and including good work of the present day, such as Miss Jewett's and Miss Wiggins's.
3. Recitations.
  - a), b) Read aloud early chapters, bringing out the realistic quality of the character-work, and so connecting with (i) above.
  - c) Read to class some good background descriptions, as preparation for a theme.
  - d) e) Read and discuss later chapters of *Cranford*.
  - f) Read to class brief character sketches: Major Pendennis at the Club, Miss Bates at the Dance, etc., in preparation for theme.
  - g) Let class select from outside reading, and read aloud, good short character sketches.
  - h) Systematize for the notebooks the impression gained of realistic background and character.
  - i) Realistic plot.
  - j) Humor (passages brought in by class).

4. Themes (distributed as before).
  - a) Sketch from experience or imagination a scene suitable for a realistic story.
  - b) Describe a realistic character.
  - c) Weave (a) and (b) into a plot, making a realistic story of eight or ten pages (double credit).

### III. Essays.

1. In class: Stevenson, *An Inland Voyage*.
2. Outside reading: one hundred pages, from at least two authors, and careful study of the life and writings of one. Authors must be carefully chosen—not too deep. Leigh Hunt, Van Dyke, Warner, Ik Marvel, Lamb, are good.
3. Recitations: very informal, in keeping with the light, chatty tone of the essayists. Attention called to humor, lightness of touch, vigorous bits of description, imaginative phrasing, and underneath it all the author's personality.
4. Themes.
  - a) "A 'Now' Descriptive of a Cold Day" (in imitation of Leigh Hunt's "A 'Now' Descriptive of a Hot Day.")
  - b) The life and personality of some essayist (six pages, double credit).

### IV. Narrative Poetry.

1. In class: Coleridge, *Ancient Mariner*.
2. Outside reading: selections from the ancient folk-ballads, and from good modern narrative verse.
3. Recitations: what is poetry? the old ballads; Coleridge as a romanticist; his diction. *Scansion* should be made a great deal of. Much memorizing, from now on to the end of the year.
4. Themes: stories from ballads; themes based on *Ancient Mariner*; an original ballad (optional)

### V. Tragedy.

### VI. Comedy of Manners.

### VII. Romantic Comedy.

### VIII. Lyric Verse.

The foregoing scheme will have been fortunate indeed if it does not evoke question, if indeed it may not need both explanation and defense. Accordingly, I offer the following explanation of certain features of the course, particularly its position in the curriculum, the method of recitation, the reading, and the theme-work.

The position of this course in the second high-school year is determined largely by the degree of advancement of the pupils. A year earlier they are pretty immature; they are ragged in spelling and



general mechanics, on which they need long and painful drill; and many of the brighter students are so busy adjusting themselves to the change from the grammar school that their minds are not open to such far-reaching and broad work. A year later there is in the air the far-heard whisper of the college examinations; minuter study must begin.

The method of the recitation is, technically speaking, no method at all. The one essential of a good recitation in this course is informality; there should be lectures—by no means technical or prosy—of which the pupils keep notes; there should be plenty of talk back and forth, and a considerable amount of reading aloud, especially of poetry, of which, also, a great deal should be memorized; there should be much reading by the teacher to the class. If it is asked where the disciplinary value of this work comes in, I admit frankly that it does not come in at all. Mental discipline the pupils get in their theme-work; they get it in recitations in other subjects; in English there is something better for them to get—culture. "Culture," it will be seen, I use in the sense in which it was used by Dr. Furness last year in his commencement oration at the University of Pennsylvania: "Culture is not mental discipline; it is healthy relaxation, mental expansion. . . . Of prime importance is it to read for our own pleasure."

On this argument, too, is based the very rapid cursory reading of the course; eight books read in class, and at least twenty prescribed outside. This outside reading is checked up by means of small cards, like those of a card catalogue, on which the pupils record whether or not they enjoyed each book, and write four or five lines explaining what they found particularly striking in it. Beyond these cards they are held responsible only for the most general knowledge of the books, to illustrate principles being talked of in the class-room.

In the theme-work as free a hand is given to the pupils' imagination as possible. Definite subjects are seldom assigned; the theme is usually a problem connected with the class-room work. When the pupils are reading *Cranford*, they try their hands at realistic character or background description; when they read the essay, they try a description of a cold day, in imitation of Leigh Hunt's "Now"—

*Descriptive of a Hot Day;*" when they read the *Ancient Mariner*, they have the option, at least, of trying an original ballad. This very helpful attempt to write verse they greatly enjoy, so long as it is not required, but alternative with another subject. Furthermore, work of any nature printed in the school paper is accepted in lieu of an equivalent amount of theme-work; for the object of the themes is not to cover a certain definite ground, but to stimulate self-expression in as great a variety of directions as possible.

The crucial question, after all, is: How does it work? To my somewhat prejudiced eyes it works well. It certainly awakens interest in the class. A football boy—of whom one would not, normally, expect enthusiasm on literary subjects—recently told me he was getting much more out of his English than formerly; that he enjoyed the distinctions and principles of classification studied in class, and liked to apply them in his own reading. Another boy, near the foot of the class, talked all the way to school of the unity and movement shown in the plots of Captain Marryat. An entire class of twenty insisted on staying after time, at the noon hour, to hear the end of a chapter from Jane Austen.

But this growth of interest is not merely the love of being entertained. There seems to be a marked growth in the power to pass individual judgments; to read a new book and to get the real gist out of it. This individualism comes out of the report cards for outside reading. One girl says, after reading *Oliver Twist*: "Dickens has put so many people in it that one never knows what he is talking about." Another likes Book I of the *Inferno*: "Very beautiful and majestic; Dante interests one from the start." Others say: "Othello acts first and thinks after; if he had thought more and done less, he would have been much happier." "*Macbeth* would be very terrible to play on the stage; it is ghastly and uncanny." "[*Little Rivers*] shows that the author was a very close observer of nature. Lots of pretty and original similes in it." "Leigh Hunt's essays are very much easier to read than Lamb's or Hazlitt's. The essay on *Spring and Daisies* for some reason or other made me feel fresh." "[*Paradise Lost*, Book I] was very hard to understand, but I read it very carefully, and began to get interested in it. It seems to take a very roundabout way to express a thought." "[Virgil, *Aeneid*] liked for

its movement and description. Virgil's description of battles and hand-to-hand conflicts is magnificent." "[*Tom Brown's School Days*] shows up the pranks of boys in fine style; a great deal better than Kipling's *Stalkey & Co.*" "[*Comedy of Errors*] I never read anything before that made me laugh so much." "[*Ivanhoe*] Introduction rather tedious, but very interesting later on. I liked Rebecca better than Rowena because there was more to her." "[*Æschylus, Prometheus Chained*] I enjoyed this work greatly; it is so well and vividly told that I see the whole story enacted before me."

These random quotations are merely snapshots of the pupils' literary judgment; but, like snapshots, they have the merit of lack of pose; crude as they are, they are sincere, and represent a genuine reaction of the individual pupil, founded on real interest in the book.

This interest, though, I find extends beyond the world of books. In their longer themes the pupils show decidedly a growth of interest in the world about them, through the study of realism; and in the world of thought, largely through *Hamlet*. They come to enjoy minute observation of nature, of city life, and especially of people. Some of their very amateur character-studies are far from despicable in themselves, and are of great moral value in opening the writer's eyes to the actual personality of people he daily meets, and in extending his sympathy beyond his own selfhood.

The practical teacher will demand if this scheme teaches pupils to write; if it gives them purity of style, clearness, force, ease, and the other virtues of the rhetorician. In my belief it does, and far more effectively than does any course, at this age, in formal rhetoric. Whichever method is adopted, petty errors can be cured only by painstaking correction and ceaseless revision; but the positive merits of clear and forceful writing are gained best, in high-school years, by absorption, by unconscious imitation. Just as we learn to speak grammatically by association with cultured people, so we learn to write effectively by association with great books. So that the cursory method of instruction outlined above teaches the art of writing, as well as developing reading tastes, individuality, and character.

The results of my experiment, then, are as follows: that in the second high-school year pupils gain much by the rapid reading of diverse types of literature, provided that these be bound together

by links of association; that such a course is more effective than the usual minute study of a few books in stimulating interest in literature and in broadening the pupil's character; and that it is more effective than the usual text-book rhetoric work in developing a clear, forceful, easy style and a real enjoyment of self-expression. If these results do not seem to my fellow-teachers to be firmly established, I can only hope that my attempt may suggest similar lines of experiment to others.

ALLAN ABBOTT.

HORACE MANN HIGH SCHOOL,  
New York City.

## GERMAN IN THE CLASS-ROOM.

MANY modern-language teachers maintain that it is a waste of time in the public school to teach the student to speak German or any other modern language, and to make this the language of the class-room; that the student after three or four years of the best instruction has little fluency in talking; and that much time, which might be spent in sound, scholarly instruction, is wasted. I grant that with the best instruction the student at the end of such a course is not a fluent conversationalist. Fluency is seldom gained away from the language's native country. But is fluency the only aim of making German the language of the class-room?

Several German classes that I have visited have been conducted in English, and in a very painstaking, thorough manner. After the student had read perhaps ten lines of the German text with no expression, and small regard for natural pauses, he was stopped and asked to translate. After the translation, which was kept as close to the original as possible, the instructor asked questions on syntax, derivation, and other grammatical points. The means became the end. Then perhaps, after the section had been picked to pieces, the teacher would remark that that was one of the most admired parts of Schiller. How the heart would be taken out of Schiller's *Jungfrau* by such a method! Still, in the opinion of many people, that was a very thorough, scholarly, well-conducted recitation. But what effect would such a recitation have on the student? In the first place, he does not know that he is reading German. He pronounces strange, harsh sounds, which are to him only made-over English. They mean nothing, except as he puts them into his labored class-room English. He cannot feel that those sounds form a medium of expression for any civilized being. Then the syntax, always unpopular with the pupil, full of the vagaries of the spoken language, takes his mind from the subject-matter, which yet is closely enough associated to receive much of the blame for the deadly dulness of the technical work. Has the German gained anything by it? Nothing, except that the pupil has attained some knowledge of the skeleton of the language,

with no flesh upon it—a repulsive object always. It is not the attractive, living creature that it should be. And the English? That has lost rather than gained, for the pigeon English used in such exact translation is very bad and affects the purity of the student's everyday language. Besides, the literary beauties of the book read are utterly lost. The characters in plays are greatly confused, and the story interest is often so entirely lacking that the book is a bore to the pupil and becomes to him typical of all German writings.

In contrast, consider the other method. From the time the class enters the room German is spoken, and with the more advanced classes little or no translation is done. The atmosphere of the room is German. With Schiller's plays, the parts are assigned to various students, and the reading is begun. The students in their different rôles answer one another and show readily by the voice expression whether they understand what they are reading. When the least vagueness of comprehension is shown by the voice, the teacher immediately asks for the English translation, in that way clearing up all difficulty and proving whether the pupil has made the due preparation. Also the English translation should be given for any especially difficult section. With these two exceptions, English need rarely be heard in the recitation. In the beginning classes the use of German as the class-room medium is necessarily gradual, but it is astonishing how soon English can be done away with even with them. What does the student gain from such a recitation? Does he talk German readily? Sometimes he talks fairly well, but never fluently. But, again, is fluency the only aim of conversation work? A minor aim, it seems to me; for the average pupil will have few occasions to use the language orally. The great object of such work is the gaining of *Sprachgefühl*, and the feeling that German is a living language, an instrument by which thoughts may be expressed. As the student reads the German word, he gets the thought without the intervention of the English. The people of Schiller's plays become to him very human and interesting. I am often surprised at the spirit and enthusiasm shown in the reading. The proper force and expression is given by the reader and felt by the class. By this method, interest in the whole book or play is greatly increased. Besides, the student begins unconsciously to think in German. I gave little attention to



technical points, points with which a spoken language has little to do, and which should be reserved for more advanced work. Moreover, the important thing in the spoken language is not to know what tense and mode must be used, but to be so familiar with the usage that the proper form is used without thought of the grammatical reason behind it. What I gave the most attention to was the literary side of our book, and the way it showed up the Germans and their ways. Knowledge of the language comes from familiar usage, and is gained more by absorption than by the actual mastery of facts. Several times, in asking for the translation of a sentence expressed in a markedly German way, my brightest pupils would tell me that the meaning was perfectly clear to them, but they could find no English that was adequate. There a point was gained, when the student recognized the adequacy of the German expression, but its utter dissimilarity to any English expression. Of course, I insisted upon a translation, and got often a very free one, which yet contained the spirit of the original. I also used to demand the literal translation, so that the student would not lose sight of the idiomatic construction.

I realize that the method I advocate may be attacked on the charge of inexactness, of vagueness. But is the spoken language exact? Is it consciously governed by rules? The laws of syntax do not have the same weight here as with dead languages, which are subject to no changes. But I gained exactness in other ways. One day a week was set aside for prose work, and then English was used in the class-room, whenever it was necessary to make constructions clear. I found it better both for the prose work and for the reading to have them entirely separate. The mind could thus be kept to the one line of work without the confusing interruption of the other. Then the *erzählen* work, or work in narration, helped both lines of work. I would assign an act or a chapter, the contents of which was to be given orally in German in the pupil's own words. This was a sort of informal prose, but was also a part of the work to gain *Sprachgefühl*. To gain this feeling of the German as a living language, the memorizing of poems, as is generally practiced, is also a great help.

I think it is very clear which method would be pleasing to the

student—a very important point, for half the battle is won when the recitation is of interest and genuinely liked. Some of my German classes were a great pleasure to me, and also, I think, to my students. They considered the class-room work great fun and were encouraged by the consciousness of their own ability. They became so interested in the books studied that they oftentimes read beyond the lesson assigned. One Christmas vacation we lacked about forty pages of finishing Schiller's *Jungfrau*, which we left at a very interesting point. When I took up the class again after the New Year, I found, much to my surprise, that every member of that class, without any suggestion from me, had finished the book.

If interest, *Sprachgefühl*, ability to think in German, an easy familiarity with German expressions, and a feeling that other languages are expressive as well as English, are gained, we need not feel that our time is wasted if our pupils do not speak glibly. They all speak somewhat and, when once brought in contact with German-speaking people, will soon talk fluently. These results gained are intangible, and therefore difficult to put on paper; but here, as with many things, the intangible is the most important.

KATHARINE DARRIN.

ADDISON, N. Y.

## IN WHAT RESPECTS SHOULD THE HIGH SCHOOL BE MODIFIED TO MEET TWENTIETH CENTURY DEMANDS?

THE public high school is the center of our system of public education in the United States, and must continue to be the center around which all movements looking to educational advancement must gravitate. For a long time, however, it has been a sort of shuttlecock between the elementary school and the college, each jealously guarding what it considered its own sphere of usefulness and resenting vigorously any attempt at interference. In spite of the fact that we have no well-defined scheme of public education, the elementary school, the secondary school, the college and the professional school are all gradually finding their most natural and best adapted spheres of usefulness. But in order to meet the demands of this century and thereby do the greatest public service we suggest certain modifications in the high school.

We have been lamenting for many years the chasm between the eighth grade and the ninth grade or first year of the high school. We have written, talked, and experimented, but little has been gained. The secondary teacher blames the elementary teacher and the elementary teacher as regularly blames the secondary teacher. This will continue to be so until the elementary course is limited to six years and the secondary is begun about two years before the period of adolescence begins.

At present the break in the school course comes with the break in the natural, physical development. The fact that these come simultaneously means that the average child has much to contend with and so many leave our schools. Statistics show us that the number discontinuing their high-school work after they have completed two years is not large; and so these students, having completed two years of the secondary course will be many times more likely to continue in school than when the completion of the eighth grade marks the distinctive break.

Instead of this condition, which all admit to be bad, our scheme provides for six years' work in the elementary school, embodying all the essentials of the eight grades and casting out all the chaff, the padding, the non-essentials. The pupil by such a scheme finishes this course at the age of about twelve, enters directly upon his secondary work, does two years of such work and is well established in the school before he reaches the age of vagaries, hallucinations and the wild imaginations peculiar to this period of life. Under these conditions the teacher has only one great problem to solve instead of two and all her time, energy, and skill can be directed to this one which is at present divided in the attempt to solve at the same time two problems of equal difficulty.

The growth of the course of study in the secondary school has been a gradual evolution touching both the amount of time to be spent in completing the course, and the subject-matter of the course. Less than half a century ago high schools were very little known, and the course of study began with one group of studies offered for one year. From this simple condition, the evolution has gone on till most public high schools have two or three lines of study requiring four years to complete them. Some have a fifth year's work, and a few have a sixth year. The fifth and sixth years represent fairly the first two years of the college, and the work done in these years is accepted by the college, advanced credit toward graduation being given.

The curriculum ought to be broadened as well as extended in time so as to include a good commercial course, a good course in manual training, elementary agriculture, domestic science and military tactics. All these we view as phases of education, no one excluding any other. In some places all these things have already been accomplished and that at no great public expense. There is at present only an occasional school doing six years' work but this number is no smaller than was the number doing four years' work, if we look back a short life-time, and with the development from the present condition, twenty years hence will find a large amount of work, at present done in the college, satisfactorily done in the high school.

The second change ought to be made in the school day and the school year. We ought to lengthen the school day at least two hours, and this with a view to making it possible for some to do their required

amount of work in the forenoon and others in the afternoon. Some could then remain under the personal direction of the teacher for all their work, while others might attend for recitation only, and help to earn the living for the rest of the family by employment at such times as the school did not demand attendance. There are many reasons for adding about six weeks to the school year. In the first place the average boy or girl has an abnormal development physically, if free from school work for three months, and grows more during the vacation period than during the other nine months of the year. So we maintain that it will tend to produce a harmonious, physical development to reduce the long vacation by adding six weeks to the work of the year. From our point of view there is no more reason why schools should close for three months, during the summer season, than there would be to close other institutions for a like period, such as churches, business colleges, Y. M. C. A.'s, business houses, libraries, chautauquas, etc. There is more reason now for keeping the secondary and elementary schools open for at least half the summer than for having summer terms at the great universities and normal schools. The recent growth of summer schools in all parts of the country is the public demand for opportunity to do school work during the present vacation period. If we look back ten years even, we find very few summer schools when compared with the present number. An extension ought to be made which would include all schools from the elementary up, and this made a part of the regular school year's work.

We concede at present that the German finishes his education and is ready to enter upon the work of his profession from two to four years sooner than the average American. By extending our school day and the school year we can easily gain two years, by the time we complete the work of the professional school. What we may call the vacation or continuation school ought not to provide the same program as that furnished for the September semester but may be varied to give the greatest benefit. The evening school ought to be as permanent as the day school because it would extend the privileges of the high school to a large and ever increasing number who can not for economic reasons attend the day school. It is certainly in the interest of democracy to so arrange the curricula, the school year, the school

day and the school program as to make its privileges reach a larger number.

The evening school ought not to be subjected to severe grading, nor should the age limit be mentioned. The work now done by evening classes in the Y. M. C. A. and paid for by the student; the work now done by the several schools of correspondence could be better done and with much smaller outlay of money at public expense, if done in an evening school, and provision ought to be made in all cities for this kind of work. In order to develop the whole life of our students we must have a saner and more progressive management of athletics and social life. These are legitimate expressions of activity which ought to be fostered, not stifled. Athletics can not do for the young people in high school what ought to be done unless the school possesses from three to ten acres of land within easy reach of the school. Here all outdoor games for both boys and girls should be played and instruction given by an athletic director whose preparation for this particular work should be equal to that required of a teacher in any other department of school work. It goes without the saying that the school should have a gymnasium and in connection with it shower bath, swimming pool, running track, etc., so that when the weather does not permit of outdoor work, some proper exercise may be given indoors.

Some athletic work should be required daily of all students, except those physically unable to take such exercise. Credit toward graduation should be given for such work to the extent of one unit where fifteen or sixteen such units are required for graduation. Many young men and some young women may be kept in school by such kind of influence when all other kinds have failed. Military drill may properly form a part of the athletics for the boys or young men. We think athletics ought not to exist for the purpose of developing a few star athletics in any school and any system which falls short of a general application to the student body fails in its greatest good.

In direct connection with the play ground or athletic field an elementary course in agriculture ought to be given. This work should be placed on the same basis as other work; should be directed by one as completely equipped for this work as other teachers are for their work. The prospective farmer who enters a high school ought to have as good an opportunity as the prospective lawyer, doctor, minister,



because this school is free to all who are fitted to enjoy its privileges, but we all know that unless we have work in elementary agriculture the chance for the prospective farmer is not half so good as that of the aspirant to any of the professions. We ought to make this suggested change general and even up the opportunities.

The social life of the high school needs a more careful and closer supervision. The school building ought to be made the center of all social activity and this side of the student's life as carefully directed as his intellectual development. Community life ought to center about the school and all members of the school should soon come to learn that the school means more than simply a place to study books and recite lessons. All class parties, receptions, debates; all school contests, concerts, amateur theatricals, luncheons, banquets, etc., should be held in the school building and the young people taught to think of this as the place where their life interests center. These things presuppose the use of gas for heating and lighting, the purchase of chairs, tables, dishes, etc., for convenience in serving, the use of an assembly hall with some stage equipment, but all these things keep the mind of the student on the school and keep him in school. At the same time all spheres of activity are developed under wholesome direction.

Another modification which is perhaps needed as much as any before mentioned is that in regard to the salaries of the teachers. No profession demands a higher order of talent or a more extended preparation entailing greater expense, than that of the teaching profession, and yet the average salary is far below that of the unskilled laborer. Almost half of the teaching force of the country changes annually because other vocations are more attractive. All this is gravely detrimental to the cause of education and ought to be remedied. Foreign travel, constant study, rest from the exhausting work of the schoolroom are all necessary, but a very small per cent. of the teachers of the country can profit by these things because the salaries they receive are not enough to justify the extra expense. The demands on the profession have increased enormously during the past ten years and yet there has been no proportionate increase in the salaries. The average salary of men teachers in the United States is less than \$50.00 per month, and that for women is less than \$40.00 per month, and yet

the teacher must be cultured and refined; must move in refined society; dress well, live well, but the ordinary arithmetical calculations fail when the teacher attempts to do what has been suggested on a salary of \$40 or \$50 per month. The teacher's salary ought to be commensurate with the work performed.

J. STANLEY BROWN.

HIGH SCHOOL,  
Joliet, Ill.

## MATURINUS CORDERIUS: THE SCHOOLMASTER OF CALVIN. II.

WE have seen that in the *De Corrupti Sermonis Emendatione Libellus*, published in 1530, while Corderius was at Paris (having taught there in the colleges of Reims, Sainte-Barbe, Lisieux, de la Marche, and Navarre),<sup>1</sup> he had constant recourse to the vernacular. We have seen that Calvin ascribes "any merit" in his writing as "in part" due to Corderius's instruction. It is difficult, therefore, to resist the inference that Corderius effectively pursued the method of a simultaneous study of Latin and French. Such is the view of M. Bonnet in his *Nouveaux récits du seizième siècle*, and of M. Quicherat in his *Histoire de Sainte-Barbe*. M. Bonnet goes so far as to say that Corderius was the first who dared to teach in French.<sup>2</sup> On the other hand, M. Massebieau points out that, in the preface to the *De Corrupti Sermonis Emendatione*, Corderius says: "We must bring children not only to love the Latin language, but to be fascinated by it, to be ashamed to use the vernacular like as their mothers, and only to fall back upon it greatly against their will." But Massebieau himself notes that in the fourth edition of the *De Emendatione* Corderius gives far more phrases translated into French than in the

<sup>1</sup> So Corderius tells us in the preface to the *Colloquia*.

<sup>2</sup> In a chapter entitled "La lutte avec le Latin," written by M. BRUNOT, in Vol. III of the *Histoire de la langue et de la littérature françaises des origines à 1900*, edited by M. DE JULLEVILLE, it is pointed out that it should scarcely be said that Corderius gave French a place in the teaching of Latin. As M. Brunot puts it, the use of the mother-tongue was a necessity for instruction at all. Moreover, M. Brunot cites a book, *On the Turning of the Latin Verbs into the French Language*, and another *On the Manner of Exercising Children in Declining Nouns and Verbs*, both issued by ROBERT STEPHEN, apparently both independent of Corderius, and therefore disposing of the unique position of Corderius in the use of French in instruction. Massebieau draws attention to the fact that GOULET, in the *Heptadogma* had recommended the use of the vernacular, and shows that there is ground for supposing that there were, before 1517, Latin grammars written in French. However, it is not of great importance if Corderius were not the first to bring French side by side with Latin in instruction. It is not urged that he himself made any claim to originality in the matter. He wanted to expel barbarisms of all kinds in either Latin or French, and to have well-written exercises and correct conversation.

first edition. We cannot, therefore, help thinking that at this time Corderius increasingly felt that the concurrent study of French with Latin was important. Else why should he, in the edition of 1541, introduce the carefully prepared French index, as well as the Latin index?

But when Corderius came to write the *Colloquia*, did he then hold the same views? In one of the dialogues<sup>1</sup> between a monitor and another boy, the master's words, addressed to the school at large, are quoted:

I have heard, quoth he, that there are some among you who talk in French oftentimes, and in the meantime none of you doth tell me anything; which is an argument of the consent of you all in this same fault. . . . Whereupon (quoth he) I admonish you that one of you exhort another diligently to speak Latin, and that you bring unto me very quickly the names of them who will not obey, that I may add a remedy<sup>2</sup> to this evil.

The monitor is then asked by another boy: "May we not therefore utter any word in French?" The monitor replies:

The master doth not understand the matter so. . . . He is not so very severe or exacting that he doth punish straightway if any word escape any by chance, as they are talking together. He hath said before the whole school sometimes that his edict appertaineth to those only who, when they know how to speak Latin, yet always seek holes that they may talk in French.

The fact is clear enough that Latin was required to be spoken. Idle talking was forbidden, but even slight and unimportant matters might be discussed, if the language used was Latin. This rule was disobeyed, but it was by boys

who crack of no other things but their junkets and drinkings together in secret alehouses.<sup>3</sup> Yea, they laugh at us with full cheeks, because, we speak Latin in the streets; but what is the worst of all is that they will not suffer themselves to be admonished at all. . . . If so be that thou shalt say, "I will carry this to our master, or to the monitor," "Oh," say they, "I care much; thou durst not; for if thou shouldst accuse me, thou shouldst not carry it away scot-free."<sup>4</sup>

The conclusion to which we are led, therefore, is that the rule of the school was that boys should speak Latin out of class, and that

<sup>1</sup> *Colloquia*, Book IV, 13.

<sup>2</sup> *I. e.*, a punishment.

<sup>3</sup> Book II, 35.

<sup>4</sup> In fact, this very boy, Michael, goes on to relate: "In good sooth, when one of them found me of late in a certain secret corner, he gave me two very great buffets upon either cheek, and fled away forthwith."

monitors could and did report to the master those who were caught "prating" in the vernacular. Naturally this was resisted by the idler sort, but such were always leading a precarious life, liable to be beaten for negligence in exercising their Latin. This is not a question of a passage here and there in the *Colloquia*. It is the tenor of the whole book. If there is any difference in Corderius's attitude toward the vernacular in the *De Emendatione* and in the *Colloquia*, it surely must be put down to the differences of conditions under which he was teaching. When he was in Paris he was teaching in an atmosphere where Latin was the traditional language of instruction.<sup>1</sup> The barbarisms of the French were as noticeable as, perhaps more noticeable than, those of the Latin language. He set himself steadily against both. But when he came to Switzerland, it was a different matter. From 1546 to 1559 he was teaching at Lausanne. From 1559 to 1564, the date of the publication of the *Colloquia*, he was with Calvin, under Beza, at Geneva. At Paris he had many students, who by a process of natural selection had gravitated from the country. They were picked pupils compared with those whom he had at Lausanne and Geneva. In the latter places he had to arouse a spirit of scholarship in a much larger proportion of pupils. It is true that he had some pupils from cultured homes. In the *Colloquia* we see instances of both kinds. Ordinarily the parents of the boys are farmers from the country, of whom there are many instances in the *Colloquia*; or tradesmen and merchants, to whom the boys write letters, when the father is away at Paris or at Lyons.<sup>2</sup> Sometimes a parent is poor, too poor to buy his boy books. Or another boy's father gives him so much money that it is a marvel to other boys that he can be trusted with it. One boy's father is owner of a large park, with many wild animals in it. Many have orchards, and still more vineyards. Other boys are so poor that they are constantly borrowing to meet dire necessities. Boys are wanted at home to write letters for their parents. One boy has lice in his clothes.

<sup>1</sup> "Nemo scholasticorum in collegio lingua vernacula loquatur, sed Latinus sermo eis sit usitatus et familiaris." (*Statut. Acad. et Univers. Parisiensis*, Art. XVI, 3 Sept. 1599. Quoted by M. FERDINAND BRUNOT in *DE JULLEVILLE'S Littérature française*, Tome III, p. 646, to show that the old statute enjoining Latin remained unchanged in spite of any would-be reformers.)

<sup>2</sup> On one occasion a boy's father is at Lyons during the pestilence there. Later on, the boy's joy is described on his safe arrival home.

Corderius gives us a picture of one boy, Questor, who is lodged most uncomfortably in a house in the town. His hostess omits to call him; he has no scholars as chamber-fellows with whom he can confer as to his studies; buyers and sellers frequent the house, and make great noise; above his room is a very large common chamber where wares are kept; great packs are carried in and out at all hours. Questor never seems to be "free" except when he is in school and with his school-fellows; he cannot come to the schoolhouse because his host is an old friend of his father's. He has both spoken to and written to his father concerning his discommodity of studies; but all in vain; it is as if a tale were told to a deaf man. This is "because his father hath never himself been brought up in a school of learning, and therefore he understandeth nothing in the way of studies."

There is, however, in the *Colloquia* a description of a cultured home. It has been suggested that this is a sketch of the home life of Robert Stephen.<sup>1</sup> It is the fiftieth colloquy of Book II:

MONTANE, EUSEBIUS.

M: "How old art thou?" E.: "Thirteen, as I have heard of my mother." Montane explains that he is twelve, but has a brother five years old. E.: "What sayest thou? Doth he speak Latin already?" M.: "Why dost thou marvel? We have always a schoolmaster at home, both learned and diligent. He doth teach us ever to speak Latin. He uttereth nothing in French, unless to make something plain. Moreover, we dare not speak to my father except in Latin." E.: "Therefore do ye never speak in French?" M.: "Only with my mother, and at a certain hour, when she commands us to be called unto her." E.: "What do ye with the family?" M.: "We have seldom speech with the family, and indeed only in their passage, and yet the servants themselves do speak to us in Latin." E.: "What do the maids?" M.: "If at any time need requireth that we speak to them we use the vulgar tongue, as we are wont with my mother herself." E.: "Oh happy ye who are taught so diligently." M.: "Thanks be to God, by whose gift we have a father who hath a care to have us so diligently instructed." E.: "Certainly, the praise and honor thereof is due to our heavenly Father alone."

The personal influence and encouragement of a father in promot-

<sup>1</sup> MASSEBIEAU, *Les Colloques scolaires*, p. 234. But the suggestion in the colloquy that Montane's mother had to be spoken to in French would seem to make it improbable that Stephen is referred to. Robert Stephen married Petronilla, daughter of the publisher, Jodocus Badius. "She was a thorough scholar, and could read, write, and speak Latin fluently."—PUTNAM, *Books and Their Makers*, Vol. II, p. 31.



ing the studies of his boy are shown in another instance, in Book II, Colloquy 28:

PICUS, MARCUARDUS

M.: "As often as our father is not necessarily busied he doth exercise us at all hours; in the morning, before and after dinner, before supper, after supper very long; last of all, also, before we go to bed." P.: "In what things doth he exercise you?" M.: "He doth exact of us these things especially which we have learned in the school all the week. He looketh into our themes, and doth ask us concerning them; he often gives us something to be written down, sometimes in Latin, sometimes in French. Sometimes also he doth propound unto us a short sentence in our mother-tongue which we may turn into Latin. Sometimes, contrarily, he doth command us to repeat some Latin sentence in French. Last of all, before meat and after, we read always something out of the French Bible, and that before the whole family." P.: "Doth he ask nothing concerning the catechism?" M.: "He doth that every Lord's Day, except peradventure he be absent from home. . . . I have forgotten the civility of manners concerning which he is wont to admonish us at the table." P.: "Why doth your father take so much labor in teaching you?" M.: "That he may so understand whether we lose our labor in the school and abuse our time." P.: "*The diligence of the man is marvelous*, and so his wisdom. Oh how are ye bound to the heavenly Father who hath given you such a father on the earth!"

Nor is it to be doubted that, besides the sons of the learned and the unlearned, Corderius had children of the pampered rich and that he was obliged to be complacent to them much against his wish. In Book IV, 22, we have a colloquy in which a boy describes a feast at his rich uncle's, to which the master was invited. The guests were the four syndics or officers dealing with any foreign prince, the deputy-governor of the city, and two of the chief senators, together with two of the uncle's chief acquaintances. The master was placed in the midst of the table opposite the host. The only lady present was the host's wife, who sat at the lowest end of the table, so that she could rise "more commodiously for the order of the service." The dinner lasted from ten o'clock A. M. till a little before noon. The following is the menu, as related by the boy Castrinovanus:

*First service.*—Little thin wafers made with honey, with hippocras; gammons of bacon; chitterlings hanged in the smoke; sausages; ox tongues salted and smoked; salads of cabbage, lettuce; giblets of birds fried; galley-mawfrees of veal, with whole yolks of eggs.

*Second service.*—Flesh pies; chickens boiled with lettuce; beef; mutton; veal; fresh pork; powdered pork; flesh pottage, seasoned with yolks of eggs; saffron and verjuice; broths made of herbs.

*Third service.*—Roasts: Chickens, pigeons, fat goslings, and pigs; also conies; shoulders of mutton; two partridges with a leveret set between them; green beans fried, and peas sodden with the shales.<sup>1</sup>

There were also fishes for ostentation, including a marvelous great trout, a great pike, and fresh-water crabs.

Sauces, capers, oranges, pickled olives, rose-vinegar, green-sauces; junkets, cheese, tarts, wafers, rice boiled in milk and well sugared; ripe peaches, figs, cherries, raisins of the sun, dates.

The boy Vano, to whom Castrinovanus relates all this, says: "They who make feasts to such men seem to strive for abundance, preparation, pomp, and daintiness." Castrinovanus raises the question: "Dost thou think that all the guests were delighted with that strange excess of expense?" Vano replies: "I do not think so, unless peradventure they be dingthrifths or rioters or Apician belly-gods." Vano asks about the master at the feast. Castrinovanus states how he had a conversation with his uncle. Vano says: "I believe he might command you and his son to take better notice of you." "That," replies Castrinovanus simply, "is like to be true."

With boys, then, from all these varying kinds of households, to say nothing of the motley group of refugees' children at Geneva, who can wonder that Corderius wanted some unifying main subject of instruction to attempt to bring them on to a common plane, and if possible on to a learned plane? Parisian French might be tolerable concurrently with Latin among pupils more accustomed to Latin culture. But apparently at Geneva he saw no way of getting Latin to a reasonable pitch of conversational fluency but by requiring its constant practice, and by forbidding the vernacular, with all its diversities of dialect and absence of a fixed standard. Hence the whole paraphernalia of masters, monitors, lashes, public censure, exhortations, school laws to banish the vernacular and to reinforce in leisure hours the speaking of Latin enjoined and to some extent obtained in the school lessons.

Let it be noted that the object of the *Colloquia* is distinctly stated to be to practice boys in the Latin tongue. The title-page is as follows: *Colloquiorum scholasticorum libri iv, ad pueros in sermone latino paulatim exercendos recogniti*. Lugduni T de Straton 1564.

Of editions of the *Colloquia* Buisson<sup>2</sup> names the following in

<sup>1</sup> *I. e.*, in the husks or cods.

<sup>2</sup> F. BUISSON, *Répertoire des ouvrages pédagogiques du XVI<sup>e</sup> siècle*, pp. 175-77.

addition: one published by Joan. Durantius in 1570; and two published at Paris, one in 1576, and another in 1585. But it is important to notice further that editions of this book *translated into French* appeared at Lyons and Geneva in 1564; at Paris in 1586, 1608, 1636, 1644, etc. Not only so, but G. Chapius brought out a translation: *Les Colloques de Math. Cordice, divisés en quatre livres, traduits du latin en françois correspondant l'un à l'autre*, par Gabriel Chapius. The first edition of this translation appears to have been published at Lyons in 1576.

In the presence of so many copies of the translation of the Latin text of the *Colloquia* into French, there is little wonder that the impression has become established, without the basis of fact, that this book has for its object, the furtherance of the teaching of the vernacular. The case of regarding Corderius as the furtherer of the vernacular for purposes of instruction, let it be repeated, rests upon the *De Emendatione*, not the *Colloquia*.

The contents of the *Colloquia* are in their subject-matter so interesting that they deserve to be examined at length. They contain an account of the schoolmaster's work, his methods, his aims; of the schoolboy's mode of life; of his daily occupation, his books, his play; the various characters and characteristics of boys; their life at home; the relations to the market, the country, orchards, vineyards, tradesmen; and their physical, intellectual, and moral attitudes. The vividness and picturesqueness make the value of the *Colloquia* far beyond that of a mere school text-book. Moreover, the sympathy and insight into boy-nature makes the book the typical authority for child and boy life of the sixteenth century. Indeed, it would be difficult to parallel the *Colloquia* as a record of boy-life, even for the seventeenth or eighteenth century. Dr. Watts's *Good and Divine Songs* had a remarkable circulation and would hold an interesting position in any historical account of children in the eighteenth century. But not for a moment are they comparable to the *Colloquia* of Corderius in the wealth of sympathetic insight and knowledge which the old man of eighty brought to bear in his production of these dialogues, whereby children should learn to speak Latin by conversations on familiar things.

Before proceeding to a more detailed account of the contents of

the *Colloquia*, some description may perhaps here be convenient of the translations of the *Colloquia* into English. The translation from which all my quotations are taken is that of John Brinsley,<sup>1</sup> the writer of the *Ludus Literarius*. The British Museum Library has two editions of Brinsley's translation, 1636 and 1653. My own copy from which I give the quotations is 1636. The late Mr. Quick's copy (now in the Library of the Teachers' Guild of Great Britain and Ireland) is dated 1614. The translation is entitled:

*Corderius Dialogues Translated Grammatically For the more speedy obtaining to the knowledge of the Latine tongue, for writing and speaking Latine. Done chiefly for the good of Schooles, to be used according to the Direction set downe, in the Booke called Ludus Literarius or The Grammar-schoole.*

The translation is given in quaint and telling English, as the passages quoted will show. Brinsley was a warm admirer of Corderius, and in the *Ludus Literarius* he shows similar zeal and devotion to the cause of training children to virtue and learning—*pietas literata*—and a similar overflowing affection and sympathy for the souls and minds of children and the work of the teacher.

In 1657 Charles Hoole translated Corderius's *Colloquia*. But Hoole follows the example of Gabriel Chapius, presenting a Latin text and a translation into the vernacular. The object of the book is declared to be "that children by the help of their mother-tongue may the better learn to speak Latine in ordinary discourse." Brinsley, by his emphasis on grammatical forms, made it clear that it was essentially Latin *writing* he had in mind. But Hoole is nearer Corderius when he says:

This same speaking Latine is indeed a thing to be highly commended, but not so much of itself as because *very many neglect it*. For it is not such a gallant thing to understand Latine, as it is base to be ignorant of it.

The epistle dedicatory to Hoole's translation is an educational document so interesting and so inaccessible that I give it here entire: To his honoured good friend, Mr. Henry Hampson, Citizen of London

SIR:

The lively progress that your eldest son (the leader of his class) together with some other his fellows made in these Colloquies, (whilst as yet they were con-

<sup>1</sup> BRINSLEY published his *Ludus Literarius* in 1612, second edition, 1627. There is no book prior to HOOLE's *New Discovery of the Old Art of Teaching School*, which throws so much light on grammar-school procedure in England—not even the better-known *Roger Archand, Schoolmaster*.

versant in their Grammar Rudiments,) emboldeneth me to dedicate the same unto you; partly to signify how willingly I would be thankful for your singular and great favours done me; and partly, to witness your exemplary education of your sons at home.

For I remember, your care was to see them overnight to perform their tasks imposed, and amongst other things this was usually enjoined him, to write out a certain number of the choicest phrases in this book, and to say them by heart the next day. By which he received a double benefit; firstly to be able to read and truly to write our English, and withal to be well acquainted with some elegant and pure expressions in the Latin tongue.

This most profitable course I have constantly kept with young enterers to the Latin, and observing it exceedingly advantageous to help them forward toward authors with an easy delight; I proceeded thus to publish what I now present you with, for the general good of all, but more particularly for the benefit of your children.

And however it may seem unworthy of your patronage, as insisting upon things more fit for boys than men to look upon, yet considering how far meaner works, (both of this and other objects) have been dedicated to and accepted by most noble personages, and many in most weighty and throng employments; I presume it will not want your acceptance. And sith the very worth of the book hath borne it out without a patron, (I may boldly say so to scores, if not) to hundreds of impressions, both in this and foreign countries, it cannot be any disparagement to you to give it countenance.

Nor let any tell you that your sons are now past this subsidiary; seeing it may befit even (the most learnedest of all us) schoolmasters, both to learn and teach by. And I have been told in commendation of that yet famous Dr. Reynolds (once President of C. C. C. and then the University's Orator in Oxford) that when young students came to him and desired him to inform them what books they were best to peruse, for the steadier and surer attainment of a clean Latin style or speech; he ever bade them get Corderius's Colloquies, and be sure in reading them, to make those expressions their own, both for writing and speaking; because in them they should find Terence and Tully's elegancies applied to their common talk.

Which advice of his (without question) were it but continually taken, and constantly observed (at the least) in that (my Mother) Academy, it would ease the late complaint of one<sup>1</sup> of the present public Readers; and cease the frequent sarcasms of foreigners, who deride to see such a general disability in Englishmen (otherwise scholars good enough) to speak in Latin.

And I conceive no better way, whereby this defect may be remedied, and the scandal (that ensues thereupon) removed, than for every schoolmaster, that professeth to teach Latin, seriously to trace Corderius's steps and to inure himself

<sup>1</sup> See Dr. Moulin's epistle to Mr. Owen of Christ Church (Hoole was of Lincoln College, Oxford).

and scholars by little and little (as they daily gather strength) upon all occasions whatsoever to speak that learned language. And to further that most profitable exercise, I have purposely translated these and other Colloquies, partly, therein fulfilling the author's request, that masters would interpret them now and then to their scholars and teach them how to imitate them; and partly to discover that rich treasury of elegancies, which are sometimes involved in particles and single words, as well as gloriously expressed in larger phrases.

I might trouble you with some of those things which I have observed to this author's commendation; viz., that he underwent and performed this defatigating task of a schoolmaster, in sundry places in France, (more especially at Paris and Geneva) for about 50 years together; that he had many excellent and great scholars, amongst whom Master John Calvin is most famously known for his works; that that great and accurate printer, Robertus Stephanus, was his intimate and beloved friend, and one that thought it no dishonour for his Press to print *Cato Construed by Corderius*, as he should have done also these Colloquies, had not his own death prevented; and that, (for which indeed all we of his Profession may admire him) he taught 600<sup>+</sup> boys with far more order and silence than many other schoolmasters could keep with 30 or 40 only. I might add, that, (besides his care in ordering his family, having always a multitude of Tablers<sup>2</sup>) he spent many private hours (stolen, as it seems from his time of sleep and recreation,) in providing such helps for his children, as might ease himself, and encourage them in (passing) the difficulties of learning; and though he knew well enough many jeered to see a man of his parts and years, thus to busy himself in such boyish matters; yet he so far addicted himself to teach little ones, that for their sakes he condescended to any, even the meanest undertakings. So that indeed, I may well commend Corderius as an excellent pattern for a good schoolmaster to follow, and this book of his as a true touchstone for judicious parents to try, when their children are taught and disciplined.

But I fear to offend with length, and therefore I will omit many things touching the use and benefit of these Colloquies, and my design in translating them, because indeed I intend, (as God continues health and opportunity,) to proceed in A New Discovery of the old Art of Teaching, and therein to show the manner of improving this and other books, used in schools, to their proper ends.

May you please (worthy Sir) to receive this mean expression of mine unfeigned desires, to promote the benefit of those towardly young gentlemen your sons; and to reserve it as a pledge of my endeavours (at the least) to avoid the name of a thankless person; I shall rest, after I have subscribed myself, Sir,

Humbly devoted to serve you and yours,

CHARLES HOOLE.

From my School in  
Goldsmith's Alley.

Novemb. 4. 1652.

<sup>1</sup> This information Hoole apparently obtained from CORDERIUS'S *Colloquia*, Book IV, 25. See table in this essay.

<sup>2</sup> *I. e.*, boarders.



Other translations of Corderius's *Colloquia* into English are by:

1. Dr. Willymot, Vice-Provost of King's College, Cambridge: *A Silent Century of Corderius's Colloquies*, 4th ed., 1759; 10th ed., 1760; 20th ed., 1814; and a revised edition as late as 1831.
2. John Clarke, Master of the Hull Grammar School: *A Select Century of Cordery's Colloquies*, 1718; 10th ed., 1740; 29th ed., London, 1806, and Trenton, 1806; and a revised edition, Edinburgh, as late as 1830.
3. John Stirling, D.D., Vicar of Gt. Gadderden, Herts: *A Select Century of Cordery's Colloquies*, 6th ed., n. d.
4. Samuel Loggon, M.A.: *Select Colloquies of Mathurin Cordier*, 12th ed., 1790; 21st ed., corrected, 1830. [Samuel Loggon in the course of a long preface discusses the editions of Hoole, Willymot, Clarke, and Stirling. He points out merits in each. Of Clarke he thinks very highly, but objects to the printing of his book whereby the *Latin and English are both on one page*, which, he observes, is as improper as an interlinear translation.]
5. R. Mant: *A passing or grammatical resolution of some of the Colloquies of Cordery*. [With the text.] 2d ed. . . . By R. Mant, Southampton [1800?]; 3d ed., 1801.

In addition to the above translations, Latin texts were published by the Society of Stationers in London.

*Mat. Corderii Colloquiorum Scholasticorum Libri IV Diligenter recogniti. Protrepticon ad bene vivendi recteque loquendi studiosos.* Editions in British Museum, 1679, 1717, 1741, 1780.

In 1854 was published:

*M. Corderii Colloquia selecta* [together with] *Erasmi . . . Selecta Colloquia*.

Whether, therefore, Hoole be right or not in speaking of "scores, if not hundreds," of editions of this book, it is safe to say that for circulation as a schoolbook it is probably second only to the *Orbis Pictus* of Comenius, though that book has the considerable advantage of illustrations. Occasionally books spring into being which summarize a lifetime's spirit of struggle and aspiration. They are often self-conscious and often pathetic in the sense of failure. But in the case of Maturinus Corderius, we feel the good old man of eighty-two years of age finds fitting self-expression in writing these *Colloquia*. They disclose the typical buoyancy, the clearness of expression, the definiteness of literary aim and method, the simplicity of piety, and the charm of consideration for others character-

<sup>1</sup> It may be stated that Corderius's entire *Colloquia* number 228, divided into four books.



istic of so many Frenchmen; but all devoted to the service of children, in the spirit of the Master who said: "Suffer little children to come unto me." Thomas Arnold in a later day declared that the numbers in his school did not matter, but the essential point was that his school should be a school of Christian gentlemen. Corderius's ideal was that his school should be a school of religious *children* desirous of becoming learned in the learning of the day, but never to be or become other than children in their attitude to their best or chief Father in heaven. It is not easy to put such conceptions into a formal pedagogical treatise. Corderius has written a book straight from the experiences of the travail of his soul for fifty years.

Fifty years have elapsed since, vowed to teaching, I have not ceased to reflect on the means of inculcating in youth the taste for learning, with that for religion and good manners.<sup>1</sup>

The publication of the book which was to embody such a life-spirit was due to the suggestion of another. The simple expansive nature of Corderius delights in revealing the history of his literary endeavors. His distinctness of purpose and his desire to seize every opportunity of acknowledging his thankfulness to God for the pleasure of service, or even the attempt at service, have full scope in his Latin preface<sup>2</sup> to the *Colloquia*. The following passage shows the origin and occasion of the work:

Now that God, most benign Father, has brought me for the second time to Geneva as to a haven of surety, after a number of labors and infinite perils, I have often thought in myself in what way I could be of use. Now, as Robert Stephen,<sup>3</sup>

<sup>1</sup> Preface to the *Colloquia*.

<sup>2</sup> I should state that Brinsley does not translate the preface. He regards the *Colloquia* as a book for boys rather than for teachers

<sup>3</sup> MR. G. H. PUTNAM, in *Books and Book Makers in the Middle Ages* (Vol. II, pp. 5-7), says: "The exceptional personal erudition of Robert Estienne, the distinctive importance of his publishing undertakings, the zeal evinced by him from the beginning of his career for the advancement of learning and for the critical scholarship, and the courageous fight made by him against the assumption of the bigoted divines of the Sorbonne of the right to exercise censorship over a literature of the very language of which they were for the most part ignorant, constitute the grounds of my selection of him as the most worthy representative of the printer-publishers of France of the sixteenth century." And again, speaking of Robert Estienne's household, Mr. Putnam says: "The publisher's household included for many years, in addition to the members of his family circle, a number of his editors and press-correctors. These assistants represented a number of nationalities, and they had, as a consequence,

the greatest friend I had, who first instructed me in the knowledge of the gospel, exhorted me especially at one time, amongst others, to write something for children, and promised me whatever there might be of need for the purpose, and even went to the expense of employing a clerk for me, I began to think of it. But alas! almost immediately this friend of mine was called away to God—to the great sorrow and loss of letters. Nevertheless, I did not, on that account, cease from pursuing what I had begun, but I began to write some small works by means of which I should have testified my love to children, had he been able to put the last touch to them. . . . Last year I was given an assistant in my teaching work, and it came to me in mind to look over my old papers, amongst which were those colloquies sleeping for three years in the dust of my study. I awakened them from this long sleep to polish them up again and to augment them in the leisure of the morning hours. I then referred the manuscript to general learned men, who judged it worthy of being placed with the grammar in the hands of children. I then decided to publish it to bear witness to the double design, the realization of which I have pursued in my long career, to know how to inculcate in children religion and good morals along with purity of language. If there should return any fruit from this labor, let them bless him who inspired me with the thought of it, and let them remember also in their prayers magistrates of this city, under whose administration we live in peace and can consecrate our studies to the glory of God.

In 1564 the *Colloquia* appeared.

I now proceed to give some account of what may be gathered from the contents of the *Colloquia* under the following heads: (1) religious training; (2) moral training; (3) boys' relations to their parents; (4) boys' pursuits; (5) the teachers' duties.

#### I. RELIGIOUS TRAINING.

Mark Pattison said that the aim of the early Calvinists was to establish a theocratical government in the state. Corderius had no desire nearer to his heart than to bring a *theocracy into the school*.

adopted Latin as their common tongue. Through the example of these permanent guests, aided by the facility of the mistress of the house, Latin became the language first of the table, and finally of the whole domestic establishment." No wonder such a house and household have been described as a *New Academy*. Corderius was in Paris from 1523 to 1533. Robert Stephen succeeded his father as publisher in 1524, when he was twenty-one years of age. Robert Stephen removed the publishing business to Geneva in 1552. Corderius returned the second time to Geneva in 1558, nearly eighty years of age. Robert Stephen died in 1559. In 1562 Corderius was absolved from taking classes in the morning, and thus had sufficient time to devote to the completion of his *Colloquia*. The preface is dated February 6, 1564. He died in September, 1564.

In one of the dialogues,<sup>1</sup> G. and H. are the interlocutors. G. gives advice to H. as to how ignorance can be overcome by boys. He says:

First of all pray to God most often, and from thy heart, and then be always attentive, that is to say, hear diligently, whatsoever is taught, whether thy master speak, or whether thy school-fellows repeat anything; last of all, *nourish love completely*. H.: "By what means?" G.: "Neither hurt any man, neither offend any, envy no man. Hate no man, but contrarily love all, as brethren, and do well to all, as much as thou canst." H.: "What shall these things further me to the *profit of my studies*?" G.: "Very much." H.: "How?" G.: "For so God *will enlighten thy wit, increase thy memory and the other gifts of the mind*; to conclude, he will so promote thy studies that thou mayest make daily greater progresses therein."

It is, therefore, the grace of God which enlightens the wits of pupils, and only in a derived or secondary sense the toil of teacher and taught. So, too, the will of an earthly father is only to be regarded as the vehicle of God's will, as may be gathered from the following dialogue<sup>2</sup> between M. and N.:

M.: "When wilt thou go home?" N.: "I know not; when it shall seem good to God; for that doth depend of his will, not mine." M.: "What if thy father send for thee?" N.: "Then I shall understand, that God will have it so, and therefore I will obey him." M.: "What if the will of God shall be one, the will of thy father, another?" N.: "It is not my part to dispute concerning this; but as I trust, my father will not send for me rashly." M.: "I also do not think otherwise, but I desired to talk thus long with thee." N.: "I rejoice that this your speech hath not been fabulous." M.: "I would to God, such like speeches were more frequent in the schools." N.: "Then shall they be so, when God himself shall affect the minds of children with the fear of himself." M.: "Therefore, let us beseech him that that may shortly come to pass."

Not only are boys to regard themselves as directly under the will of God in questions of school-leaving and home-going. The will of God is to be the supreme arbiter<sup>3</sup> in their relations with one another,

<sup>1</sup> Book II, 66. Brinsley, I may note, uses "dialogue" as translation of *colloquia* or *colloques*—though since his time "colloquy" has become anglicized.

<sup>2</sup> Book IV, 6.

<sup>3</sup> Events are regarded as directly willed by God. For instance, in *Colloquia*, Book IV, 19, a boy, Cararius, says: "I know not when the breaking-up day will be." Molinaeus says: "I hope it will be at the end of next week." Cararius: "But this is not at our determination." Molinaeus: "No, nor indeed in the determination of our Master." Cararius: "Of whom therefore?" Molinaeus: "Of God only, who doth govern the counsels of men by his own appointment." Cararius: "But Satan doth seem to govern sometimes." Molinaeus: "As much as God himself doth permit."

over all matters, *e. g.*, in the borrowing and returning of a penknife. In one of the dialogues<sup>1</sup> Langine had borrowed a "passing good penknife" from Roland and lost it. He set up a "little paper on the posts of a gate," and the knife was brought back by a boy of the sixth form (*i. e.*, the lowest)—much to Langine's joy and surprise. He adds: "Truly there are few who do restore, if so be that it be a thing of any worth." To which Roland replies: "And yet it is commanded, viz., by the Word of God." When five monitors are chosen the master calls them together. One boy asks: "What pleaseth you to command?" The master replies:

It was enough to bid, for I am neither emperor nor magistrate. . . . You are not ignorant with how great fear of the Lord I chose you openly yesterday in common hall. We began with sacred prayers, our admonition followed, and our exhortation to all the company of scholars concerning the fear of the Lord. . . . Therefore ye may not think that action in which the name of the Lord was called upon so earnestly to have been a sport or a jest. . . . Believe me that this your office is both honorable and holy. . . . I heartily beseech you that you perform diligence with the fear and reverence of God in all those things which you shall understand to pertain to your office. . . . Fear ye not the threats of the wicked. . . . What power have they over you? Fear him rather who is your Lord. . . . Let the fear of him, so great a Prince, be always before your eyes. You shall incur (I know) the hatred of some wicked and dissolute boys; but let the love and dearness of your heavenly Father alone be of more weight with you than all the ill-will of all men.

If we ask why monitors should be obeyed, the answer is brought within the scope of the only conceivable authority to Corderius—viz., that derived from God.

Why should we obey our parents? The answer is: Because it is the fifth commandment of the Decalogue.<sup>2</sup> Whence then derive schoolmasters the right to enforce obedience? The answer is: We hear in our catechism that that [fifth] commandment doth extend itself more largely: for it doth comprehend masters and magistrates, and to conclude, all men to whom God himself hath made us subject, under the name of parents.<sup>3</sup>

So far from such a theory undermining the schoolmaster's prerogative by subordinating it, so to say, as a subsection of the fifth article of the Mosaic code, it exalted his position, along with that of the parent, into the theory that the wills of the parents and of the teachers were expressions of the divine will, in so far as they were

<sup>1</sup> Book II, 45.

<sup>2</sup> Book II, 21.

<sup>3</sup> *Ibid.*

exercised under the sense of responsibility to God. Indeed, it was a claim, in a sense, for the divine right of schoolmasters. What Mark Pattison declares of Calvin's rule at Geneva in civil affairs is not far removed in principle from that of Corderius's for the school. "There must be authority to compel obedience to God's Word, since all deviation from it is a criminal act, not a corrigible error of judgment. Authority, external force, is the one remedy." There is only one way of avoiding punishment in Corderius's school, if some command of Scripture is quoted against a boy. This is for him to confess his fault and bow before authority in all submission. Otherwise the lash or rod, and woe be to the boy, then, if he does not admit that he deserved it!

We are reminded constantly, in reading the *Colloquia*, of the description given by John Fiske in the *Beginnings of New England*. He is describing the aim of John Winthrop and his friends in coming to Massachusetts:

The aim was the construction of a theocratic state, which should be to Christians under the New Testament dispensation all that the theocracy of Moses and Joshua and Samuel had been to the Jews in Old Testament days. . . . So far as possible, the text of the Holy Scriptures should be their guide both in the weighty matters of general legislation and in the shaping of the smallest details of daily life.

These words serve admirably to describe the tenor of the actual conversations suggested for the schoolboys of Corderius's school. The theocratic state which sought its realization in New England had been prepared for in the school of Corderius, and in many generations of schoolboys learning their Latin through those numerous editions of the *Colloquia* to which we have referred. Nowhere could Calvin's views in this matter be more vividly and picturesquely portrayed. At no time of life would they react with more gathering strength than on the plastic minds of children. Moreover, the children in the Latin schools, when Corderius was read, were precisely by a process of natural selection the most intelligent and active of youthful minds in the community. Further, the fact that the *Colloquia*, which were intended originally to be the material of Latin conversation (and therefore the main point of which was that they should be in *Latin*), were quickly translated into French, is explained

by their suitability for inculcating the spirit of Calvin in the schools. The large circulation of texts both in English and in Latin in the English schools is at once an indication of the strength of Calvinism in England, and a motor force in its development.

The reference to the texts of Scripture, as embodying the will of God, will receive further illustration presently, when we come to deal with moral training disclosed in the *Colloquia*. But before leaving the subject of religious training, mention should be made of the dogmatic instruction which was laid down. In one dialogue<sup>1</sup> is given what might be described as the boys' *Credo*. The master and a child are together. The child has just done a lesson satisfactorily.

Master: "It is well; but there is a thing that I will admonish thee of." Boy: "I desire earnestly to hear that." Master: "Thou must think very often how much thou owest to God, the giver of all good things, who hath given thee both wit and such a happy memory." Boy: "What do I not owe him who hath given me all things?" Master: "Tell some of his chief benefits, even as I have taught thee sometimes." Boy: "That heavenly Father hath given my body a soul, life, good mind, good parents, rich, noble, well-affected toward me, and who do not only minister plentifully unto me all things necessary to this life, but also (which is for the greatest) do provide that I may be instructed so diligently in good learning and good manners that nothing is to be required further." Master: "Thou hast spoken all these things truly: but thou hast pretermitted one thing, which is a singular benefit of God; dost thou know what it is?" Boy: "Suffer me to think a little upon it." Master: "Think at thy leisure." Boy: "Now I remember: but for the greatness of the matter I know not in what words I can express it." Master: "Nevertheless tell me in what manner thou canst." Boy: "I think again and again." Master: "Say at length." Boy: "The benefits of the best and greatest God toward me are innumerable, in body, in mind, in external things: but none can either be bettered or thought greater than that he hath given freely his only begotten Son to me, who hath redeemed me most miserable sinner and captive under the tyranny of Satan, and being destinated to eternal death, and that by his own death, the most cruel of all and most ignominious." Master: "Thou hast spoken very fitly, and almost in so many words as I had taught them at other times. But hath God granted this so great a benefit to thee alone?" Boy: "No, truly." Master: "To whom besides?" Boy: "To all whosoever shall believe the Gospel faithfully and truly." Master: "Go to, cite the place out of the Gospel of John, to that end." Boy: "'God so loved the world that he gave his only begotten Son that everyone who believed in him should not perish, but have eternal life, . . .'" and so the boy goes on.

<sup>1</sup> Book II, 6.



It is noticeable in this passage that Corderius does not apparently allude to the doctrine which is usually associated with Calvin—viz., the doctrine of election. While it is clear that Corderius has seized some of the central principles of Calvin, especially his conception of theocracy, it is by no means certain that he followed Calvin in the perspective of his views. It would seem doubtful on this point of election whether Corderius was always sound in the faith. Otherwise why should he not insist on the boy making so necessary a modification to the idea of the salvation of *all who believe*? The fact is that the idea of the love of God is so deeply rooted in Corderius that he finds it hard to get outside of it into the inner circle of stalwart Calvinism. There is so little of what is aggressive in Corderius that it is stated that the *Colloquia* were for two centuries used in Roman Catholic schools<sup>1</sup> “with no other modifications than several excisions in the preface.” In fact, Corderius insists constantly on the goodness of God in every detail of life, and the debt of gratitude that we ought therefore both to feel and to pay. It is, therefore, not surprising to hear that Corderius’s book was, on the whole, acceptable to Catholics as well as Protestants. In the interval between his Parisian life and his Swiss life, Corderius had for a time taught at Bordeaux, in the famous Collège de Guyenne, of which a Genevan was the head. In the rules of this college, the first was as Massebieau notes, “First, the scholars shall be religious and fear God. They will neither think or speak ill of the Catholic or orthodox religion.” Having lived under a régime of this nature, Corderius was perhaps not so likely to have been so aggressive as his leader, Calvin.<sup>2</sup> So, on the other hand, Sebastian Castalian

<sup>1</sup> MASSEBIEAU, *Les Colloques scolaires*, p. 232. However, one can hardly imagine Catholics would retain for use in their schools a passage in Book IV, 34, describing a visit to Italy, where Rome is described as in time past “the head of the world, but is now the fountain and original of all abominations.” Again: “Sawest thou not the great beast [explained in the margin as the pope]?” “I saw him by the way when he was carried through the streets (I think) to be beholden of all.” But I have only noticed one other passage to which exception could easily be taken by Catholics on the score of aggressiveness. Surely this state of things reflects singular merit on a follower of Calvin, writing for children!

<sup>2</sup> It has been claimed that the stimulus which led Corderius to the writing of educational books was based upon his acceptance of evangelical Protestant views. But it is difficult to withstand Massebieau’s argument that Corderius would not have



dedicated his *Dialogues sacrés* to Corderius in 1545, and apparently did not lose the sympathy of Corderius when he came into conflict with Calvin in theological matters. It seems most in accord with what we know of Corderius to conclude that, whether as Catholic or Protestant, his heart was absorbed in bringing religion into the lives of children. It is likely enough, as Corderius himself suggests, that when he became Protestant this was the vantage ground of a redoubling of ardor in religious exhortation to children.

FOSTER WATSON.

UNIVERSITY COLLEGE,  
Aberystwyth, Wales.

[To be continued.]

insisted upon confession in a chapter on religion in the *De Corrupti Sermonis Emendatione Libellus*, which, at any rate, is retained in the 1540 edition, if he had not written that chapter while still within something of a sympathetic relation with the old church.

### THE TRUE FUNCTION OF THE EVENING HIGH SCHOOL.

It would seem as if the tumultuous educational discussion in the United States during the past two decades must have exhausted every conceivable phase of the educational problem. It is none the less true, however, that regarding one important factor in this problem little has been said, and still less has been done. This factor is the evening school. And yet this type of school, sprung from the stern necessities of the struggle for existence, presents possibilities for the uplifting of the great masses of the ambitious poor which should appeal with almost irresistible force to every educator. Possessed of a long and honorable history, it presents to day questions which will not down. It has been knocking at the door for many years, and the time is at hand when it must and will have a hearing.

The chief reason we have for expecting that this hearing will at last be had, lies in the astonishing growth of evening schools within the past few years. Anomalous and amorphous as they usually have been, neglected and almost despised, they yet have persisted in a constantly increasing spread of influence. In the last six published reports of the United States Bureau of Education we find that the attendance in day schools increased from 1897 to 1902 about 8½ per cent.; in the same period attendance in evening schools increased more than 13 per cent. In the last two years of that period attendance in day schools increased a little over 3 per cent., or about the normal; while attendance in evening schools increased almost 9 per cent., or nearly three times as rapidly. All the statistics available for the past two years show a still greater disparity between the two rates during that period. It seems clear, then, that evening schools have a just claim upon a more serious consideration and a more scientific administration than has been theirs in the past.

Evening schools have been classed as evening elementary schools and evening high schools, involving a distinction that has always been more or less indefinable. With the first of these classes this article has nothing to do. The evening elementary school has an important function to fulfil, a function which looms larger today than

ever before, namely, the assimilation of our great increasing foreign population. But it must ever form a special problem and demand separate treatment. In a country where every child of school age is required by law to attend the day schools, the evening elementary school can never be characterized by a unity of aims and scope with the day elementary school. The evening high school, on the other hand, is not only a higher evening school, but is potentially a true high school, and presents a unity with the day high school which is none the less inherent because it has never been adequately recognized or fostered. It may be of some value, then, to attempt to determine what its place should be in the educational systems of the future. To do this, we must first consider some developments of its past history.

Evening high schools are not new institutions. In fact, a number of them—to wit, those in Boston, New York, and Philadelphia—date back over periods varying from thirty to forty years, and thus take rank among the earlier attempts at public secondary education in this country. It is, therefore, the more remarkable that these schools, which were originally among the first in the procession, should have dropped back to where they are today, far to the rear. While change has marked almost every other type of school, public or private, the average evening high school has remained very much as it was in the beginning, a mere aggregation of detached classes, presenting neither unity nor continuity, and completely lacking in all those socializing and cultural influences for which the modern school chiefly stands. And yet it may well be that this condition, as we see it today, gives no just ground for blame. A strict analysis of the various elements involved in the history of these schools might show that the time has not heretofore been ripe for any great change in them. Professor Sumner has pointed out that the survival of the fittest involves the survival of the fittest to survive, even though the latter may not, from the standpoint of the present, seem to have been the highest of types. The old evening high schools were perhaps the "fittest to survive" in their day. They had a work to do, and they did it, as thousands of the strong men of today will testify. It is not altogether impossible that in the final summing up of educational good works the humble evening high school of the past may after all prove to be the *Abou Ben Adhem* of schools.

Nevertheless, no type of school can stand apart from the laws of evolution. The traditional form of evening high school that still obtains quite generally throughout the country can hardly be regarded as other than an anachronism. From the modern educational point of view, it is generally admitted that it is a distinct failure. What, then, are the reasons for this failure? The first great reason is to be found in the spirit of pessimism which has so commonly characterized the administration and teaching in evening schools. It seems to have been the fashion to throw up the hands at the very mention of evening schools; to presuppose that for them the limit of efficiency had already been reached. As a consequence of this tendency, most evening schools have been hitched to posts rather than to stars. They have presented a half-apologetic attitude, and have made few efforts to assert themselves. They have therefore never received general recognition; for people take schools as they do men, very much at their own valuation. In dealing with the problem of the evening high school, then, our first need is for a broad, healthy spirit of optimism. The history of every educational advance from the days of Comenius has been a history of optimism. The second great reason for the failure of evening high schools in the past, which has been to a large extent an outgrowth of the first, is that they have had either no courses of study, or only fragmentary ones, and have maintained only the most haphazard grading. No better proof of this can be adduced than the fact that in all parts of the country certificates and diplomas have been awarded mainly, if not entirely, on the mere basis of attendance. The significance of this practice is too apparent to require comment. Correlated with these two internal causes has been the external one, that the demand for these schools, arising in the main only from the comparative few who were stimulated to rise above their fellows, has not been sufficiently widespread and insistent to enforce the attention they merited.

While the failure of the evening high school to attain to any great educational value heretofore, through the agency of these various causes, has been more or less of a misfortune, a combination of conditions has been steadily evolving which will render its continued failure little less than a calamity. The first of these is the increasing desire of parents to give their children the advantages of secondary

education. When, therefore, as a consequence of this tendency, secondary education becomes more general, the evening high school will afford the only opportunity for the sons and daughters of the poor to keep abreast of their fellows. In fact, for this latter class a high-school education is already almost a necessity. Employers are coming more and more to demand at least so much education as a prerequisite to all responsible positions. This demand is distinctly a recent development, and creates a situation entirely different from that which the evening high schools formerly had to meet. Their failure to meet it in the recent past has been a large factor in the sudden growth of the wide-awake correspondence schools. A second distinctly new condition springs from the enrichment of the elementary-school course. The resultant opening up of the mind of the child to the world about him, and the substitution of interest for duress, will in the future largely augment the number of those who will of their own volition seek higher education. This will be just as true of those whose circumstances compel them, at the end of their elementary school careers, to go out into the world to support themselves, as of their more fortunate fellows. The educational world will, then, be false to its trust if, after furnishing the stimulus, it provides no adequate outlet for it. A third contributory condition is the spread of the eight-hour law for labor, which adds time for self-improvement, and which is accompanied by a hopeful and increasing tendency on the part of some labor unions to encourage such improvement. Finally, the whole spirit of the age is toward increasing the opportunities for higher education.

If, then, there exists today a great public need for better evening high schools, how can that need be met? The Educational Commission of Chicago, which was appointed by Mayor Harrison in 1898, and had for its advisers practically all of the men whose names are closely associated with American education, in its report, issued in 1899, makes the following illuminating presentment upon this question:

It is a duty of the community, which undertakes to offer free schooling beyond the elements to all the children in the community whose parents are so situated that they can afford to send their children to the day schools for one, two, three, or four years beyond the elementary grade, to provide these facilities also for those children who are not able to avail themselves of the day schools.

In other words, the fact, that a parent is not able to send his boy of fifteen or sixteen to the day schools ought not to deprive him of the advantage of secondary education, which at the cost of the whole community is offered to his more favored associates. Our system of night schools should afford secondary instruction as far as possible to all who desire it. This means that we must duplicate practically our entire free school system in a series of evening schools for the benefit of those children who are not able to attend the day schools. The evening high school, with a free course of study, is just as much a legitimate and necessary part of our scheme of education as the day high school. This principle is recognized in all other countries which have accepted education as a public function. Thus in Germany, in Austria, in Italy, in France, and of late in England, the so-called "supplementary" or "further progress" or "continuation" schools illustrate this attempt to duplicate in the evening the facilities of the secondary day schools.

To accomplish in the evening schools the purpose thus outlined, the whole system as at present organized needs revision.<sup>1</sup>

Here we have what seems to be the first formal expression of the fundamental principles upon which the answer to the foregoing question must be based. In a word, the evening high school must follow exactly the same lines as the day high school. For whatever share of the day high-school course it seeks to cover, it must offer just as much as the day high school, and provide the same free books and the same general equipment. It must make it possible for a boy or girl to enter the lowest grade direct from the day elementary school and to progress steadily through to the highest grade, there to receive a diploma of graduation which shall stand for exactly as much in the eye of the world as one for an equivalent amount of work done in the day high school. It must make it possible for a boy or girl to enter from any point in the day high-school course, and, receiving full credit for the amount of day high-school work done, to complete the evening high-school course and to receive a diploma which shall suffer no depreciation because part of the work was done in the evening. The evening high school may in certain cases, perhaps, very properly do special work of various sorts depending upon the local environment, but so much as has been outlined here it should always do.

Is so comprehensive a program as this feasible? If so, how can it be put into operation? Let us examine the difficulties in the way and see whether they are really insurmountable. The more important of the obvious factors around which these difficulties center are as follows: the course of study, with the related questions of the number

<sup>1</sup> Art. XI, "Evening Schools and a Free Lecture System."



and the length of sessions; the cost; the attendance; and the possibility of the pupil's accomplishing the work. Let us consider the first of these factors.

The question of the course of study is inseparably linked with that of the length of the session. It would seem as if the least amount of the four-year course of the day high school that it would be worth while trying to duplicate in the evening high school would be one-half. But even this two years' work could not be covered in the short sessions that obtain today in many of our cities. In all evening high schools, apparently, the time of recitation per night is two hours. In such schools, then, as maintain, for instance, sessions of only seventy-five nights, we have one hundred and fifty hours of recitation per annum. If, now, we take one hundred and ninety days as the norm of the day-school session, and three hours a day (four periods of forty-five minutes each) as an approximation of the actual time devoted to recitation, we have, as the total number of hours of recitation in two years of the day high-school course, eleven hundred and forty hours. It is evident, from the disparity of hours here shown, that to cover even two years of the day high-school course in an evening school of so short a session would require too long a period of time, not to mention the lack of continuity in the work. The problem, then, would seem to be to ascertain the number of nights per annum necessary to cover two such years of day high-school work in a reasonable time. If, now, we arbitrarily adopt four years as this reasonable time for the evening high school, we have two hundred and eighty-five hours per annum, or one hundred and forty-two and one-half nights. It is to be considered, however, that at the end of this period of four years the individual would be older and abler than the average boy or girl in the second year of the day high school, and also that he would be a more zealous and more deeply interested pupil. Granting, then, for the present, that the pupil can do the assigned work, it is reasonable to infer that not quite so many nights as this would be needed. It might therefore be that from one hundred and thirty to one hundred and thirty-five nights would be adequate; it is certain that fewer than one hundred and twenty would be inadequate. Instances of sessions of such length are not difficult to find. During the past year New York, according to the custom in the old city from the



seventies down, had one hundred and twenty nights, Cincinnati had one hundred and twenty-eight nights, and San Francisco two hundred and ten nights; and as far back as ten years ago, Chicago instituted a session of one hundred and forty nights.

Using the foregoing computation as a basis, we determine that three years of the day high-school course could be covered in an evening high-school course of six years, assuming a minimum of from one hundred and twenty to one hundred and thirty-five nights per annum, and the full four-year day high-school course in eight years. This last figure, however, involves an impossible look into the future; furthermore, on account of the greater age and ability of the pupil in this case also, it seems improbable that any such length of time would be necessary. Various authorities have attested the fact that when Greek, for instance, is taken up for the first time in the freshman year of college, about as much work is covered in one year as in two years when it is begun in the high school. Applying the principle of which this case is an illustration to the evening high-school course generally, we may conclude that it is not impossible that the pupil would be making such rapid strides in the last two years of his course, when his age would correspond, at the lowest estimate, with that of freshmen and sophomores in college, that, with the wide choice of electives which should characterize every evening high-school course, he might be able to cover the ground of the entire four-year day high-school course in six years. A course of this length would not, in its first four years, necessarily parallel the four-year evening high-school course. It might perhaps, by reason of higher standards, be made to represent in that time a gain of six months on the day-school course over the four-year course, which might contain more of the commercial elements. As no plan of just this nature seems as yet to have been in operation for six years, however, the exact status of these last two years is still somewhat problematical. But if experiment should develop the fact that the full four-year day high-school course cannot properly be covered in a six-year evening high-school course of the suggested number of sessions per annum, then it is not the length of the course that should be decreased, but the number of nights that should be increased until an adequate number is reached.

It may be said, with the principal of one of our western evening high schools, who expressed his views to the writer, that "evening-school pupils would be so discouraged with a five- or a six-year course that they would not venture on it." It would, of course, be idle to claim that great numbers would go through from the elementary school to the end of such a course; only a small percentage go entirely through the day high-school course. But the writer has personally known of many young men and young women who have attended various New York evening high schools for as many as six years. Assistant Superintendent Rothmann, of St. Louis, informed him that a large percentage of evening high-school pupils in St. Louis attended four or five years consecutively. And in Vol. 334 of the Massachusetts educational exhibit at the St. Louis Exposition, we read in a specimen of typewriting work presented by the Charlestown Evening High School: "Being an old pupil, having attended its (the Charlestown Evening High School's) classes for about seven years . . . ." Facts such as these tend to confirm the view that the longer term of years is not a serious obstacle to a six-year course of study; on the contrary, it seems altogether probable that the greater incentive that such a course would afford would tend to increase the number of pupils attending from year to year rather than to diminish it. And it must not be overlooked that a continuously increasing percentage of pupils will come from the day high schools merely to complete their high-school courses, and for these the time required will be much shorter. In the case of the Springfield (Mass.) Evening High School, the only school in the meager evening high-school exhibit at St. Louis which presents figures bearing upon this question, the number of pupils in the last session who had already done some day high-school work was over 32 per cent.

The evening high school, then, might offer at the least a four-year course of study, equivalent to two years in a day high school, and at the most a six year-course of study, equivalent to four years in a day high school. But the important thing is, after all, not so much that it should offer courses of this length or that length, as that it should, in any event, offer some sort of definite course, and make that course represent exactly what it purports to represent. The evening high school should hold its diploma very high; until it does so, no one else will.

At this point we meet objections as to the cost of the extended session. These objections arise in the main from those cities in which no great effort has ever been made to secure the needed appropriations for such extension. Evening schools are proverbially favorites with the taxpayers. In Connecticut and Massachusetts there are laws requiring all towns of ten thousand or more inhabitants to establish evening schools. In the latter state there is also a law requiring all cities of fifty thousand or more population to establish evening high schools upon the petition of fifty qualified pupils. And these laws have never been unpopular. The general sentiment on this question is expressed by Superintendent Foos, of Reading, in his interesting article on evening high schools in *Education*, September, 1903, in which he quotes one superintendent as saying: "We have yet to read or hear the first criticism of the expenditures on account of our evening schools;" and he adds, with reference to the cost of the evening high school in his own city: "and even the most hesitating controller is now an enthusiastic supporter of the project." When we consider that the evening high school has a building already provided for it, and merely makes a fuller and more businesslike use of equipment already provided for the day high school, the cost per pupil per night, as compared with the cost per pupil per day in the day schools, can never be more than a comparatively small fraction. In one city, Philadelphia, during the past year, this fraction was as low as one-fifth. Cost, then, cannot in most instances be raised as a sufficient objection against this plan. It certainly cannot be so raised in the case of any one of the four cities of three hundred thousand or more population, in different parts of the country, which maintain sessions of fewer than seventy-five nights, or in the case of the other five of the same rank which maintain no form of evening high school whatever.

But the criticism may be made that, even granting the reasonableness of all of the foregoing program, the attendance in evening high schools is so poor that it will always render futile any attempt to raise their standard. It is, however, demonstrable that the question of poor attendance would at least not interfere with the extension of the session. Experience has repeatedly proved that the argument that if attendance is poor in a short session it would consequently be worse in a long one, is a *non sequitur*. Among the fifteen cities in which

the attendance statistics for the past year have already been officially reported, it is noticeable that some of the highest percentages were attained in those cities which offered the longest sessions; namely, Cincinnati, with a hundred and twenty-eight nights, 65 per cent., and Reading, with a hundred and nine nights, 60 per cent. In New York city, the results of an experimental lengthening of the sessions of fourteen evening elementary schools for four weeks beyond the closing of the rest of the evening schools in 1902-3, are reported by District Superintendent Matthew J. Elgas, in charge of evening schools, as follows:

The results prove that the lengthening of the session to the end of April did not interfere to any extent with the usual attendance. . . . In most of these schools the attendance of the fourth week was almost as great as that of the first week, in some even greater.<sup>1</sup>

Some notion as to how the pupils themselves regard this question may be gathered from the fact that each year, for three years past, the pupils of the St. Louis Evening High School have petitioned to have session extended (Assistant Superintendent Rothmann). Other instances of such petition are on record. Length of session, then, is not the root of the evil.

Yet to say that attendance has been unsatisfactory is to repeat a mere commonplace. But is this condition of things inevitable? Have its causes ever been fairly examined? Educational literature is replete with discussions as to why so many pupils in the day high schools leave before completing the course. Why has not the problem of attendance in evening high schools received more attention? As Professor Hanus says in his *Educational Aims and Educational Values*: "Our profession is largely a repetition of commonplaces whose significance we are in danger of losing." Let us grant that human nature is frail; that the impulses of ambition are sometimes only transitory and spasmodic; that original estimates of strength often prove after a time to have been based only upon the treacherous exhilaration of enthusiasm; and also that the demands of the vocation work havoc. These conditions will, it is true, always be present to an extent sufficient to prevent the attendance in an evening high school from equaling that of a day high school. It is nevertheless

<sup>1</sup> Report of City Superintendent Maxwell, 1903, p. 152.

probably safe to say that the extremely low rate of attendance, sinking in some cases to 25 per cent. of the registration, has been due more to imperfect grading, and the general lack of incentives and inspiring atmosphere, than to any other causes. On this point, Mr. Franklin S. Edmonds, principal of the Philadelphia Evening High School for Men, says, in his report for 1903: "I believe that the more effective the scheme of gradation, the more punctual will be the attendance and the higher the character of the output." We are told that many come to the evening high school for one purpose only, and that as soon as they accomplish this purpose they drop out. There will, of course, always be some pupils of this sort, but has not their great number in the past been due to the fact that the true conception of the evening high school has not as yet been generally established? The great mass of evening high-school pupils, with minds sharpened by contact with the out-side world, are very quick to estimate the real value of what is offered to them. It would seem not unreasonable, then, to assume that in the evening high school which shall be a true high school, the whole question of attendance may safely be left to adjust itself.

We come now to the last of the more apparent difficulties, the question as to the possibility of the accomplishment of the work which this plan involves. The answer to this question is twofold. First, there are many sorts of schools the world over in which an equal or greater amount of work is done under similar conditions. To take one instance only, the New York Law School has for ten years past maintained with great success an evening session for those employed in the day, in which all the conditions of the day session have been exactly duplicated. If it be said that the incentive here is very great, the answer is partly that the incentives in the true evening high school will be stronger than under past conditions, and partly that the incentives of a good evening high school would surely be greater than those of the correspondence schools, which secure much real work. The work therefore can be done. Second, the average evening high-school pupil is not an average young man or young woman. If this were not true, the question as to whether the work would be done might perhaps have to be answered in the negative. The establishment of the Springfield Evening High School was

brought about through the efforts of a young man who wanted an opportunity for further study (see Vol. 1212, Massachusetts educational exhibit, St. Louis Exposition). The fact is that the young men and young women who have the moral courage thus to deny themselves the amusements common to youth are possessed of a spirit of determination which knows no failure. Others may succeed in life; they will to succeed. For them the evening high school is the very temple of ambition. The writer has known of many cases in which work has been done far in excess of the assigned quantity, with tales as to the time spent upon it that would amaze those who do not know these young people. The number of cases of this sort would be greatly increased if some consideration were given to the size of text-books. In the opinion of the writer, it is of supreme importance that, in so far as possible, every text-book used by evening high-school pupils should be of small size. Only give them books that can be slipped into their pockets, or, in the case of the young women, that can be carried with little effort, and they will take them home and fairly live with them. They will study them in spare moments on the cars, in lulls of business, at the lunch hour, on Saturdays and holidays, not to mention Sundays. Let them once be inspired with the thought that what is set for them to do leads to something higher, and no task will be too great for them to accomplish. Few who have been in intimate touch with them for any length of time will doubt this. Two things only are needed to set free this wealth of will, and effectuate it in the more advanced evening high school of the future. These are inspiring teaching and a school spirit.

The first of these in reality depends to a considerable extent upon the second. Where only the best day high-school teachers are employed, as should be the case everywhere, the teaching will be inspiring in proportion as the atmosphere of the school is of the sort to foster inspiration. But it would seem as if inspiring teaching can hardly be had under any conditions in those cities in which the custom of making a sort of practice school of the evening high school is still perpetuated. No type of school demands more skilful teaching than the evening high school, unless it be the evening elementary school. And with skill, there are demanded more than in any other



kind of school a broad spirit of sympathy and a certain sense of consecration to duty which come rather as a development of experience than as an accompaniment of the first enthusiasm of youth. From these, inspiration will well up of itself.

After all, however, the one thing which is most needed in an evening high school is what Dean Briggs, of Harvard University, has called "that wonderful tonic of school spirit," using the term here in the broad sense that involves principals, teachers, and pupils. Without this emotive factor, the most perfect organization will avail but little; with it, the accomplishment of substantial results will undoubtedly be possible. And yet, in an evening high school this school spirit is the most difficult of all things to secure. The opportunities for principal, teachers, and pupils to come into contact with one another are fewer than in a day high school; and pupils lose the vital socializing contact at recesses and after-school hours. It is therefore the more necessary that definite steps be taken to offset these conditions. How can the school assembly be utilized for this purpose? The familiar type found in most day high schools will not answer for a body of pupils of so diverse interests and so near to maturity. It may be of some value, then, to note what has been done in this direction in various cities. In Philadelphia, bi-weekly assemblies are held, the objects of which Superintendent Brooks reports as follows:

(1) To facilitate the organization of the school through general announcements. (2) To afford opportunity for general lectures on subjects of general interest and culture, *e. g.*, "Books and Reading," "Americanism," "Public Health," etc. (3) To develop an *esprit de corps* among the students. In a large school an occasional assembly is indispensable to develop common interests and ideals.

In New Haven, stereopticon lectures are given once in two weeks, and Superintendent Beede says of them: "They are an excellent feature." In Reading, exercises including literary features, debates, and music are held, and Superintendent Foos writes: "They rouse them and develop confidence." In Newark, a brief assembly is held every evening. In Springfield, lectures and addresses are given every two weeks.

Mr. Edward F. Page, principal of the Harlem Evening High School, New York city, has experimented considerably in the direction of inter-class debates held before an assembly of the school, and describes



the results as astonishing. He told the writer recently that a hall accommodating twenty-five hundred people would not hold all who wished to come to such of these debates as were held in public. To these inter-class debates it seems as if there might be added debates with the day high schools, or, in the larger cities, with other evening high schools. The preparation for these debates might be correlated with class work in civics and economics. This form of activity seems to offer the greatest of all opportunities for building up the school spirit from without. Under proper encouragement, there is reason to hope that debating may be brought to supply for the evening high school much of the social value of athletics in the day high school. Other helpful influences might be found in alumni associations, glee clubs, school papers, and school pins, which have been inaugurated in a few schools. But influences such as these cannot solve the whole problem of the school spirit. Principals and teachers must appreciate the real nobility of their work and earnestly co-operate in every possible way to infuse life into their schools. The evening high school must be pre-eminently a school of ideals; there will never be a true spirit in any school that has none.

There is one other phase of the evening high-school problem which ought to be noted. We frequently hear it said that the evening high school should be strictly a "utility" school. It certainly is true that if a school is to serve the community which it represents, it should be prepared to meet any demand for utility which might be made upon it. But the assertion that utility, so called, should dominate, savors of the philistine opposition to the broadening of all our schools, elementary and secondary. If this principle were carried out logically, the evening high school would degenerate into a mere "business college," a sort of school that is not intended for educating. While, then, due weight should be given to the vocational aim, the evening high school will fail of its true mission unless it subserves the social and cultural aims as well. Those who attend such a school are the ones who need these elements more than any other class in the community. The very highest ground, then, on which the plan for the uplift of the evening high schools can be based, is that through their agency only can thousands upon thousands of our young men and young women of the future be brought into contact with those higher

influences which enrich and fructify life, and which will prepare them for "complete living."

The evening high school has been making history in the past two or three years at a rate which is the surest herald of its future rise to the position in the community which it should hold. A very few statistics will make this clear. Beginning three years ago five new evening high schools were established in New York; two years ago evening high schools were established for the first time in Cleveland, Reading, and Rochester. During the past year two new evening high schools were established in Newark, one in Chicago, one in Hartford, one in Philadelphia, and two in Boston. In the latter city, also, two branch schools were organized as separate schools, and in his recently issued report for 1904, Superintendent Seaver reports the decision to open one more evening high school next year, and recommends the establishment of two others in addition. Among the improvements of this period, the most notable has been the reorganizing of the entire evening-school system of New York city, in 1902, with the segregation of the sexes, the introduction of written examinations for certificates and diplomas, and, more recently, the adoption of both four- and six-year courses of study for evening high schools. In the same year there came a raising of the standards in Boston, as shown by the following extract from the report of Superintendent Seaver for 1903: "More careful attention has been given this year to the grading of the pupils in the classes, and to the examination of pupils as to their qualifications for the work they have selected." And during the past year the course of study in Boston was enlarged, and the schools in Newark and Philadelphia were reorganized. In the latter city, as in New York, the sexes were segregated, examinations were introduced for the first time, and a six-year course of study was put into effect. But the most striking development of the past year has been the increase in total enrolment. Three instances will illustrate this. In Cleveland, according to the official report, the increase was 81 per cent.; in Boston the total enrolment increased from 4,225, in 1902-3, to 7,816, in 1903-4, or 85 per cent.; in Philadelphia, the total enrolment increased from 1,016, in 1902-3, to 3,235, in 1903-4, or 216 per cent. A significant thing about these figures is that in each case the increase in attendance followed the

raising of the standards. The great relative development of the evening high schools among evening schools is shown by the fact that in these same cities attendance in the elementary evening schools increased for the same period, in Cleveland, 66 per cent.; in Boston, but 5 per cent.; and in Philadelphia, but 15 per cent.

In the foregoing pages the writer has sought to give expression to a few personal views upon one important phase of educational endeavor. No particular originality is claimed for these views. Still more is it disclaimed that they are intended to be dogmatically presented as any "open sesame." But such as they are, they spring from the depths of a profound conviction. They are consequently offered, with a due appreciation of their inadequacy, in the hope that they may shed at least a little light upon this complex problem, and thus help to hasten, if ever so slightly, the coming of the day when the term "evening high school" shall no longer be a misnomer, but, invested with the fullest possible significance, shall stand rather for an institution which shall be, in a deeper sense than the day high school, what President G. Stanley Hall has called the "people's college."

A new year of evening high-school work is at hand. What shall be its outcome?

HAROLD E. BUTTRICK.

BROOKLYN EVENING HIGH SCHOOL FOR MEN,  
New York City.

## EDITORIAL NOTES.

GEORGE HERBERT LOCKE.

THE STUDY OF THE  
CLASSICS IN  
RELATION TO  
MODERN LIFE THERE are those who tell us in language sometimes painfully modern that the study of Latin, while at one time justifiable, is now no longer so. They enter a plea for modern languages and modern history, and urge as one of the arguments that the life of ancient times is so far removed in thought and practice from that of today that in the study of it there is but little interest and less value. Such persons picture the classics as appearing before the world,

"not, as once, candidate and crowned, but in a garb, an attitude of humility, almost of supplication." The picture is not true to life, but the mere suggestion that such an image might be formed in the brain of an opponent has stirred up the teachers of the classics to devise ways and means of quickening the spirit and renewing the methods of classical education, and of removing from it a dead weight of indolent tradition. One of the most hopeful signs of this awakening among the classical teachers is the increasing interest that is being shown in the content of the literature and in the better teaching of the history known to us in secondary schools as "ancient." Of all the kinds of history taught in our secondary schools none lends itself so readily to teaching as this particular division, and perhaps none is so poorly taught. The possibilities are marvelous, but the poor utilization of these possibilities, even by the teacher of the classics, is a partial explanation of the severe criticisms directed against the retention of the classics in our schools. It is no longer possible to defend a subject on "general principles." That was well enough in an age when people accepted the opinions of college professors as authoritative, but today, in this practical age, we must not only have faith in what we are teaching sufficient to say that we believe that this is an excellent subject, and that it has had a long and honorable history; but we must be prepared to give an adequate reason for the faith that is in us. The strengthening of this faith and of the reasons that will appeal to persons of today will be found in the better knowledge of the history of these ancient nations, and the comparison of that life with modern life. The center of interest with our secondary-school pupils is the life of today, but the significance of that life is in no way as well developed as by the comparison of ancient methods with those at present in use. If we teach only modern history we get a perverted idea of what has been done, we get an atmosphere, but no perspective.

As an illustration of the nearness in thought and practice of ancient times with those of today one might well consider the holding of elections in Rome and her colonies. Recent excavations in Pompeii have disclosed the steel walls

with election cards upon them relating to the municipal election in 79 A. D. in that city. The offices to be filled in that year were those of the *Ædileship* and the *Duumvirate*. All burgesses had a vote in electing these for magistrates, and the interest which was taken in the election is shown by the fact that perhaps one in three or four of the electors thought it worth while to write up on his house-wall or in some public place his views as to the merits of the candidates. The voter wished to show where he stood, and hoped by the display of his colors to attract others to the candidate. We do much the same in our elections when we display in the windows of our homes pictures of the candidate to whom we are giving support, or join in a petition in his favor which is placarded in some prominent place. The person seeking municipal honors in Pompeii had to be at least twenty-five years old and had to prove that he possessed a fortune of about \$4,000. This was a fairly large sum of money in those days and in that city, so that the candidates were generally of the richer class. The voting public must have had some of the characteristics of modern times, for we read that laws were passed forbidding any candidate to spend money in treating, in amusements, or in any kind of "donations" for the space of two years prior to his candidacy. However, he managed to evade the law in much the same way as his successor does today, and in truly modern style he promised that large public works would be started if he were elected to office, so that every man would have work and some men would have contracts. The other popular plank in his platform was the increase in the number of public festivals and amusements. It is interesting to notice that these municipal offices, like ours of today, had no salaries attached, and the same mad rush of persons to "serve the people" characterized life then as today.

Again, in those days there were clubs and unions, societies and guilds, the clubs of ball players who wanted many public games and better ball grounds; there were the "late drinkers" and the "long sleepers" (*universi dormientes*) who were not in favor of early closing; there were the little thieves (*jurunculi*) who favored the reduction of the police force and the cutting down of the appropriation for street-lighting. The saloons seem to have been as enterprising as in modern times, for over the door of one may still be seen the inscription: "Here you can have a drink for one *as*; anyone who likes to pay more can have a better draft," which reminds one of the equally alluring invitation seen over the doors of saloons in many of our cities: "The largest glass of beer in the city—for a nickel."

The supporters of some of the candidates believed in the advertising qualities of poetry, much as do our breakfast-food candidates today, and so we find a certain Lucretius Fronto immortalized on the walls of a house in these words:

Si pudor in vita quicquam prodesse putatur  
Lucretius hic Fronto dignus honore bene est;

which, roughly translated, is: "If you want a really decent man to represent you, vote for Fronto."

The poetry was not always of a high class, and many of the feet limped sadly, but what can one expect of campaign poetry! One Felix was a candidate for

office, and the solicitation to vote for him ran thus: "A Vettium Caprasium Felicem Aedilem Balbe rogamus;" which Dr. Lanciani calls "a centipede rather than a hexameter." Some other of the cards of advice are interesting and suggest modern methods: "Proculus, vote for Sabinus and he will vote for you;" "Vote for Publius V. B." (*virum bonum*); "Gavius is a man serviceable to public interests. Do elect him, I beg of you."

The interests of the state were a prime consideration, and we are sure President Roosevelt would agree with the law that provided in case of a tie that the "family man" must always be preferred to the bachelor. If, however, both candidates were married and the vote was a tie, he with children won; if both had children, the one with the largest family won.

The elections seem to have been carried on in good feeling, and there are few records of offensive scribbling. A certain Quintius must have had a loyal and enthusiastic supporter who wrote on his house-wall

Quintium si quis recusat  
Assidet ad asinum.

Much stronger language than this is used in our campaigns.

This illustration we have used to point out the possibilities in the classics and in ancient history, which is a part of the classics, for relating the life of ancient times with that of today, and thus helping to strengthen the belief that so many of us have that there is an educational value in the study of the language, literature, and history of these great peoples which will be of definite social value to the youth of today. The resources are there, but they must be developed in an intelligent manner by teachers who are in touch with the social life in which they are living.

THERE is a popular fallacy abroad in men's minds that success in college bears but little relation to success in life. By success in college we mean prominence in intellectual pursuits, rather than on the playing field; by success in life we mean leadership and good citizenship, rather than the mere amassing of wealth. It seems as if with the loosening up of our curriculum there has come a looseness in method and an increase in helps and props, until college is a preparation for life only in a bald and mechanical sense. The preparation that is necessary for success is not so much the amassing of knowledge as the clear understanding of the principles of attack—the ability to use one's knowledge quickly, accurately, and economically. College life is not so very different from business life, and the qualities that make for success in the one may very likely be those that will ensure success in the other. A very interesting side-light on this is afforded in an article in which is given a list of the first ten men of each of the classes that graduated from Harvard College from 1850 to 1860. In the class of 1850, James C. Carter, one of the most prominent jurists of New York, stood fourth, and Joseph H. Thayer, the eminent scholar in New Testament Greek, was third. It was a class of sixty-five members. In the class of 1851 the second scholar was W. W.

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Goodwin, one of the most distinguished students and teachers of Greek of the last fifty years. Joseph H. Choate, ambassador to the court of St. James, was the fourth scholar of the class of 1852. President Charles W. Eliot of Harvard stood second in the class of 1853. Of the eighty-one members of 1854 perhaps the most distinguished was Horace H. Furness, the great Shakespearean editor. In the class of 1855 the scholars standing first were Francis C. Barlow, of the New York bar, and Robert Treat Paine, of Boston. The eighth scholar was F. B. Sanborn, and it is interesting to notice that the fourteenth in the class of eighty-one members was Phillips Brooks. The class of 1856 had ninety members, among whom were the late Professor Greenough, Searle, the astronomer, and Robinson, governor of Massachusetts. The fourth scholar of the class of 1857 was John D. Long, secretary of the navy and governor of Massachusetts. Wentworth and Cilley, two famous teachers of Phillips Exeter, and Hartwell, of the Supreme Court, were of 1858; while in 1859 the third scholar was William Everett, member of Congress and principal of Adams Academy. Alexander McKenzie, the minister of the Shepard Memorial Church in Cambridge, was also of this class. Of the whole number of one hundred, two were members of cabinets, five were congressmen, two governors of states, and one ambassador. It may be said that statistics and records such as this prove but little; at any rate, they are an agreeable antidote to the prevailing tendency in some quarters to minimize the connection between brilliancy in college and success in life.

#### BOOKS RECEIVED.

[The notice here given does not preclude the publishing of a comprehensive review.]

*Platonism in English Poetry of the Sixteenth and Seventeenth Centuries.* By J. S. HARRISON. New York: The Macmillan Co. Pp. 235. \$2.

This is the most recent addition to the excellent series of dissertations published by Columbia University and treating of literary subjects. The method of the essay is purely critical, and the author has attempted to interpret the whole body of English poetry of the period under survey as an integral output of the spiritual thought and life of the time.

*Special Method in History.* By C. A. McMURRY. New York: The Macmillan Co. Pp. 291. \$0.75.

This is one of the series in special methods which will illustrate the principles enunciated by the author in his book on general method. Here is a comprehensive plan of history-teaching in the eight grades of one elementary school. The material, the method of handling it, the reasons for its selection and supplementary agencies are well defined.

*Civil Government in the United States.* By JOHN FISKE. New edition, with additions by D. S. SANFORD. Boston: Houghton, Mifflin & Co. Pp. xix + 378.

This well-known book has been revised and brought up to date by Mr. Sanford, of the Brookline High School. The work has been carefully done so that the value of the book has been enhanced. The interpolated discussion of the important phases of city government is worthy of special mention.

*A Concise Dictionary of the French and English Languages.* By F. A. E. GASC. New York: Henry Holt & Co. Pp. 941. \$1.25.

This book is accurately described by its title, as in a comparatively small space and in a handy form we have a usable dictionary of special value in our high schools.

*As You Like It.* Edited by FLORA MASSON. *Julius Caesar.* Edited by F. ARMITAGE MORLEY. *Hamlet.* Edited by OLIPHANT SMEATON. *Richard II.* Edited by C. H. SCOTT. New York: Henry Holt & Co. \$0.50 each.

These belong to the series known as the "Temple School Shakespeare," are well edited, well bound, have a very attractive and adequate introduction, and above all do not err in having too many notes.

*The Modern Age.* By P. V. MYERS. Boston: Ginn & Co. Pp. 650. \$1.25.

This is a revision and expansion of the latter part of the author's *Medieval and Modern History*. *The Middle Ages* has already been published, and we are promised a combination of these books in one volume for those schools whose course demands both books.

